

CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH.D.

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PERSIAN POETS

FIRDAUSI TO HAFIZ

Vol. I

Prepared by

MAULAVI ABDUL MUQTADIR

CALCUTTA
THE BENGAL SECRETARIAT BOOK DEPÔT

1908.

PREFACE.

THE present volume constitutes the first instalment of the series of volumes which are to contain a complete and descriptive catalogue of the Arabic and Persian Manuscripts preserved in the Oriental Public Library at Bankipore.

The Library owes its origin to Maulavi Muhammad Bakhsh Khan, who, at the time of his death in July 1876, left a collection of fourteen hundred volumes. In 1891, when the Library was opened to the public, it contained nearly four thousand manuscripts. The number of manuscripts is now upwards of six thousand. These subsequent additions are entirely due to Maulavi Muhammad Bakhsh's son, Khan Bahadur Maulavi Khuda Bakhsh Khan, C.I.E., to whom the Library in its present state owes its existence.

Not long after my arrival in India, in 1901, I had the privilege of visiting this Library with Lord Curzon. In view of the fact that this splendid collection was almost unknown in Europe, and not nearly so well known as it deserved to be among the learned Muhammadans of India, I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of having the Library properly catalogued, and at His Excellency's desire the Government of Bengal undertook to provide funds for this purpose.

The next step of importance was to find right men for the task and to train them in the European methods of cataloguing. I was fortunate enough to find among the Muhammadans studying in Calcutta two young men who seemed to me to possess the necessary qualifications and tastes: namely,

Maulavi Kamaluddin Ahmad for Arabic; and

Maulavi Abdul Muqtadir for Persian.

During the year 1904 these young students went through a regular course of training, during which they prepared a *catalogue raisonné* of the Arabic and Persian Manuscripts in the Calcutta Madrasah, which was published in 1905.

With the experience thus gained they proceeded to Bankipore and began their labours, Maulavi Kamaluddin taking up the Koranic Literature and Maulavi Abdul Muqtadir the Persian Poetry. At the end of two years Maulavi Kamaluddin, having accepted the important post of Superintendent of the Chittagong Madrasah, was obliged to give up his cataloguing work, and his place was taken by Maulavi Azimuddin Ahmad, who since his appointment has been chiefly occupied with the Arabic works on Medicine, of which the Library possesses a very fine Collection of MSS., second only to that of the Rampur Library.

Critics may possibly point out that a great many details contained in the present catalogue are sufficiently well known to scholars to make anything beyond a reference to authorities unnecessary. It must however be borne in mind that this is the first large *catalogue raisonné* of Arabic and Persian Manuscripts ever published in India; and that it is consequently to serve as a work of reference and a model to all future compilers of catalogues in India. European catalogues are not easily procured in India, and when procured are often difficult for a man knowing no other European languages than English to consult.

In the biographical and bibliographical details given under each work the compiler has throughout endeavoured to use original sources

and to form independent views, and in this he has laid under contribution several rare biographical works which were unknown or inaccessible to his predecessors.

The whole catalogue of the Persian Poetry will probably occupy three volumes. The present volume deals with the poets from Firdausi to Hâfiż.

Among the many remarkable and interesting works which are noticed in this volume the following are specially worthy of attention :—

1.—A splendid copy of the Shah Namah (No. 1) which Alimardan Khan presented to the emperor Shah Jahan.

2.—A copy of the Rubâ'is of Sayfuddin Bakharzi (No. 56), of which no other copy is known.

3.—A splendid copy of the Haftband of Kashi (No. 114), notable for its superb calligraphy.

4.—A very old copy of the lyrical poems of Salman of Sawah, written thirty-three years after the poet's death (No. 147).

5.—A unique copy of the diwan of Ruknuddîn Sâ'in (No. 149).

6.—A very valuable and interesting copy of the diwan of Hâfiż, from which the emperors Humâyûn and Jahângîr took omens, and on which they made notes with their own hands (No. 151).

While the present volume was being printed I was absent from India, and during that time Mr. J. A. Chapman very kindly supervised the work as it passed through the press.

I cannot in this place refrain from saying a few words in praise of the compiler of this volume. Maulavi Muqtadir has risen to the height of his task by sheer devotion and energy, coupled with a scholarly instinct such as is rarely met with among Muhammadans. In fact, I think that the present volume with all its shortcomings

represents a higher level of scholarship than has hitherto been reached in modern literary research in India, at any rate as far as concerns Islamic studies. It marks a new epoch, and I trust it may be the forerunner of much more work of the same standard of excellence.

E. DENISON ROSS.

CALCUTTA, *April* 1908.

TABLE OF CONTENTS.

No.				Nos.			PAGE.
1	Firdausî	...	...	1-13	...	...	1
2	Manûchihîrî	...	...	14-15	...	...	14
3	<u>Khayyâm</u>	...	...	16	...	...	16
4	Sanâ'î	...	...	17-22	...	...	19
5	Ahmad-i-Jâm	...	...	23	...	...	30
6	Mukhtârî	...	...	24	...	...	32
7	Anwarî	...	...	25-30	...	...	33
8	<u>Khâqânî</u>	...	...	31-35	...	...	39
9	Zâhîr Fâryâbî	...	...	36	...	...	46
10	Nizâmî	...	...	37-45	...	...	48
11	'Attâr (Farid-ud-Dîn)	...	...	46-52	...	...	63
12	Mu'în Chishtî (Khwâjah)	...	...	53	...	...	77
13	Kamâl (Isfahâni)	...	...	54-55	...	...	78
14	Sayf-ud-Dîn (Bâkharzî)	...	...	56	...	...	82
15	Aşîr (Aumâni)	...	...	57	...	...	83
16	Sayf-ud-Dîn (Isfarangi)	...	...	58	...	...	85
17	Rûmî (Maulânâ Jalâl-ud-Dîn)	...	...	59-87	...	...	87
18	Imâmî	...	...	88	...	...	124
19	'Irâqî	...	...	89	...	...	125
20	Majd (Hamgar)	...	...	90	...	...	128
21	Sâ'dî	...	...	91-113	...	...	130
22	Kâshî	...	...	114-116	...	...	162
23	Husaynî (Sâdât)	...	...	117-123	...	...	165
24	Bû 'Ali Qalandar	...	...	124	...	...	174
25	<u>Khusrû</u>	...	...	125-131	...	...	176

No.					Nos.			PAGE.
26	Hasan (Dihlawi) ...	...	...	...	132-133	...	...	196
27	Auħadī ...	...	...	...	134-136	...	...	200
28	Ibn-i-Yamīn ...	...	...	...	137-139	...	...	204
29	Badr i-Châch ...	...	...	...	140-142	...	...	210
30	Khwâjâ ...	...	...	...	143-145	...	...	213
31	‘Imâd ...	...	...	...	146	...	...	217
32	Salmân ...	...	...	...	147	...	...	219
33	‘Aṣṣâr ...	...	...	...	148	...	...	225
34	Rukn-i-Šâ’īn ...	...	...	...	149	...	...	227
35	‘Alî (Hamadâni) ...	...	...	...	150	...	...	229
36	Hâfiż ...	...	...	...	151-161	...	...	231

PERSIAN MANUSCRIPTS.

No. 1.

fol. 612; lines 25; size 16 × 10; 10 $\frac{3}{4}$ × 5 $\frac{1}{4}$.

شاهنامه

SHÂH NÂMAH.

BY FIRDAUSI.

FIRDAUSI, with his full name ابو القاسم منصور الفردوسی الطوسي, was born in Shâdâb, near Tûs, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Ahmâd bin 'Umar-un-Nizâmî-ul-'Arûdî, of Samârqând, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the Chahâr Maqâlah, published in J. R. A. S. 1900, pp. 77-84.)

For other notices of Firdausi's life see:—

Daulat Shâh, p. 54; Haft Iqlîm, fol. 209^b; Taqî Auâhadî, fol. 541^b; Riyâd-us-Shu'arâ, fol. 293^b; Khazâna-i-Âmirah, fol. 277^a; Âtash Kadâh, p. 122; Nashtâr-i-Tshiq, p. 1331; Makhzan-ul-Âvara'ib, fol. 596; Ihabîb-us-Siyâr, vol. ii. juz 4, p. 22; Turner Macan's edition of Shâh Nâmah, Cal. 1829; J. Mohl, Paris, 1838-1878; J. A. Vullers, 1876; Elliot, History of India, vol. iv. p. 190; Sprenger, Oude Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54-99; W. Pertsch, p. 68; G. Flügel, i. p. 492; Hammer, Schöne Redekünste Persiens, p. 50; Wallenbourg, Notice sur le Schahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Soohrab, a poem, Calcutta, 1814, and the "Shah Nâmah of Firdausi," London, 1832; Starkenfel's,

Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack, Helden-sagen, 1851; and Ethé, Firdusi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623, and especially Nöldeke's 'Persische Studien II,' Sitzungsberichte der Kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangâr, and no copy in this library contains the older preface (anterior to the Bâysangâri recension) designated by Mohl (i. p. xv.) as "Préface No. II." (See Rieu, ii. p. 534^a; Ethé, India Office Lib. Cat., No. 860; W. Pertsch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his "Notice sur le Shahnamé," Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdjird III., were by his order arranged into a complete history from the reign of Kyûmûrû, the first Persian king, down to the death of Khusû Parwiz, that is, to A.H. 6 = A.D. 627, by one Dânišwar Dihqân, in Pahlawî. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qûb Layš, in Khurâsân, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abû Mañsûr-al-Mu'aumari, and the account from Khusrû Parwiz to Yazd-jird III. was added to it. One of the descendants of the Sâsânian kings ordered Daqîqî to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sultân Mahmûd of Gaznî, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unşûrî was adjudged the best, and was therefore ordered to begin the work, as Firdausî says:—

چنان رفت فرمان مالک رقاب
که نظم آورد عصری این کتاب

Firdausî, who was in Tûs, hearing of the great work ordered by Mahmûd, determined to complete the work Daqîqî had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muhammad Lashkari furnished him with the necessary annals. Having versified the battles of Duhâk and Faridûn, which became highly popular, he

went to گزندز. Here he met 'Unsurî, 'Asjadî and Farrukhî, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Maḥmûd, who was highly pleased with him and entrusted to him the composition of the *Shâh Nâmah*. The author of the *Chahâr Maqâlât* (*loc. cit.*) says that Firdausî completed the poem in Tûs, where it was transcribed in seven volumes by one 'Ali Daylam. It is said that Maḥmûd, who had promised Firdausî to give fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausî wrote a satire on Maḥmûd, and went to Sipahbad Shirzâd, the ruler of Tabaristân, who tried to console Firdausî by pleading Maḥmûd's innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Maḥmûd sent his promised reward to Firdausî in Tûs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet's only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rieu ii., p. 535, and in Ethé, Ind. Office Lib. Cat., No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in Rieu even in A.H. 384 = A.D. 994.

بِنَامِ جَهَانِ دَاوَرْ كَرْدَگَار
زَهْجَرَتْ شَدَهْ چَارْ صَدْ سَالْ بَار

after a labour of thirty-five years in the author's eightieth year.

بِهَمْسَى سَالْ وَ پِنْجْ اَزْسَرَائِيْ سَبِيْنَجْ
بِسَى رُنْجْ بِرْدَمْ بِامْبَيْدْ كَنْجْ

Contents :—

fol. 1^b–13^a. The Bâysangârî preface

Beginning :—

افْتَسَاحْ مَسْخَنْ آنْ بَهْ كَهْ كَنْدْ اَهْلْ كَمَالْ
بَهْ ثَنَائِيْ مَلَكْ الْعَرْشِ خَدَائِيْ مَتَعَالْ

It should be noticed here that Kamâl-i-Khujandî (d. A.H. 803 = A.D. 1400) begins his diwân with this verse.

fol. 13^b. Begins the first half of the *Shâh Nâmah* :—

بِنَامِ خَدَائِونَدِ جَانْ وَ خَرْدْ
كَزَبَنْ بُرْتَرْ اَنْدَيْشَهْ بِرْلَكَنْدَرْ

fol. 295^b. Begins the second half of the Shâh Nâmah :—

چو لهراسب بخشست بر تخت شاد
به شاهنشهی تاج بر مسر نهاد

After fol. 136 one folio, containing 41 verses, is missing.

After fol. 302 one folio, containing 55 verses, corresponding with the Macan's edition, vol. ii. pp. 1052-54, is missing.

After fol. 413, one folio containing 57 verses, corresponding with Macan's edition, vol. iii. pp. 1395-97, is missing.

After fol. 486 one folio, of 55 lines, corresponding with Macan's edition, vol. iii. pp. 1652-54, is also missing.

This copy contains about fifty thousand verses.

fol. 6^b, 13^b, 16^b, 36^a, 48^b, 81^b, 105^b, 114^a, 153^a, 168^a, 206^a, 226^b, 254^a, 284^a, 295^b, 296^a, 342^b, 380^b, 396^a, 435^a, 455^a, 468^a and 526^a, contain the most beautiful Persian miniatures painted in gold and colours.

Written in fine clear Nasta'liq, within four gold-ruled columns, with two most sumptuous elaborately decorated 'unwâns in the beginning, and a double-page full size miniature, with exquisite borders, on foll. 295^b and 296^a. The last two pages are decorated throughout in gold headings, written in gold and coloured flowers.

The colophon is dated 17th Ramâdân, A.H. 942.

Scribe مرشد الكاتب الشيرازي

On fol. 612^b, at the end, a note runs thus :—

علی مردانغان بروز ملزومت باعلیٰ حضرت کذرانیده

which means " 'Ali Mardân Khân, on the day of interview, presented to A'lâ Hadrat" (Shâh Jahân). The appearance of this valuable and gorgeously decorated manuscript supports the above note.

'Ali Mardân Khân came to Delhi in A.D. 1637, and was made at different times governor of Kâbul and Kashmîr by the Emperor Shâh Jahân. He died on his way to Kashmîr on the 16th April, 1657, and was buried in Lâhûr.

No. 2.

fol. 538; lines 24; size $11\frac{3}{4} \times 9\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

"The same.

Another beautiful copy of the Shâh Nâmah with the preface of Mirzâ Bâysangâr, which begins as in the preceding copy on fol. 3^b.

The poem itself begins on 15^b as usual.

One folio, containing full-page illustration, is probably missing at the end, as the MS. opens with the folio marked 2.

Between foll. 276 and 277 several folios are wanting.

This copy of the *Shâh Nâmah* contains about fifty-one thousand verses.

fol. 8^a, 18^a, 35^a, 64^b, 81^a, 104^a, 125^b, 142^b, 143^b, 170^a, 186^a, 211^b, 237^a, 263^a, 302^a, 315^b, 316^a, 347^b, 366^b, 380^b, 394^a, 413^a, 424^b, 448^a, 468^b, 500^a and 518^a contain fine Persian illustrations within light gold forest-scene ornamented borders.

Written in a perfect *Nasta'liq*, in four columns, with one gold and two ornamental rules, and adorned with two richly gilt and coloured and sumptuously designed full-page decorations on foll. 3^b–4^a, with the beginning of the preface in the centre written in gold on blue ground with floral decorations. A double-page 'uwâ' on foll. 15^b–16^a. The headings are ornamented throughout. The MS. is preserved in the original old binding.

Not dated; apparently 15th century.

Scribe

شاه محمد الكاتب

No. 3.

foll. 601; lines 25; size 11 $\frac{3}{4}$ × 8 $\frac{1}{4}$; 9 $\frac{1}{4}$ × 6 $\frac{1}{4}$.

The same.

Another copy of the *Shâh Nâmah*, with the preface of Bâysanâr, together with an index of all the Persian kings from Kayûmûrş to Yazdijird described in the text.

fol. 1^b–11^a. The preface ending with the index.

fol. 11^b. Beginning of the poem, as usual.

fol. 200^b. Second daftâr, begins—

کنون کاریزمن بکویم ترا
بدان آب حکمت بشویم ترا

fol. 327^a. Third daftâr, begins—

چوکشتماپ را داد لهرامسپ تخت
فروع آمد از تخت برپست رخت

fol. 476^a. Fourth daftar, begins—

بايران برزکان اباموبیدان بکرد آمد و نامور بخردان

This copy contains nearly fifty thousand verses.

fol. 4^b and 14^b contain primitive pictures (mere daubs).

Spaces for pictures are left blank on foll. 17^a, 25^a, 42^b, 50^b, 55^b, 66^a, 92^b, 107^a, 134^a, 156^a, 164^a, 180^b, 200^b, 201^a, 215^b, 224^a, 245^b, 251^b, 254^a, 265^a, 307^b, 317^b, 323^a, 327^a, 337^a, 367^a, 372^a, 383^b, 385^a, 391^b, 400^a, 403^b, 407^b, 410^b, 414^a, 425^a, 435^b, 437^b, 439^b, 441^a, 450^b, 476^a, 503^b, 509^b, 513^a, 539^b, 576^a, 578^b, 587^b, 591^b, 598^a and 600^b.

Several spaces for headings are also left blank.

Dated 29th Shawwâl, A.H. 999.

كمال الدين بن ابراهيم

A copy of the Shâh Nâmah, written by this scribe's son Muhammad Mun'im, dated A.H. 1021, is preserved in the British Museum. (See Rieu, Pers. Cat. p. 537^a.)

Written in good Nasta'liq within four gold-ruled columns.

Presented by
Shihâb-ud-Dîn Khân.

No. 4.

fol. 596; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of the Shâh Nâmah exactly the same as above.

another copy of the
full 1^b-11^a Preface.

fol. 11^b First daftar

fol. 11. First dafta.

fol. 198: Second daftar.
fol. 322^b Third daftar.

fol. 322^a. Third daftar.
fol. 471^b. Fourth daftar.
The beginning of each daftar is identically the same as in the

preceding copy.

Spaces for illustrations are left

Written by the above-named scribe **كمال الدين بن ابراهيم** in fine minute Nastaliq, within four coloured columns with four decorated headings, one at the beginning of each daftār.

Dated 14th Sha'bān, A.H. 1008.

No. 5.

foll. 156; lines 25; size $12\frac{1}{2} \times 7\frac{1}{4}$; 9 \times 5.

The same.

Another copy of the Shāh Nāmah, without any preface, complete in four separate volumes.

Vol. I. Begins with the usual initial line of the poem and ends with the account—

کشتن کیو نزادرا ازخون بهرام

foll. 14^a, 20^a, 24^b, 26^b, 46^a, 53^a, 53^b, 66^b, 69^b, 75^a and 89^b contain ordinary painted pictures, and foll. 109^b and 118^b contain uncoloured sketches.

No. 6.

foll. 122; lines and size same as above.

The same.

Vol. II. The second volume of the above.
Begins—

بنام خداوند خورشید و ماه
که دل را بیامش خرد داد راه

and ends with the account—

کفتار اندر آمدن باد و برف و هلاکت شدن پهلوانان

Spaces for illustrations are left blank on foll. 10^a, 17^a, 19^a, 35^a, 39^a, 43^b, 55^b, 67^b, 81^a, 94^a, 110^a and 113^a.

No. 7.

foll. 164; lines and size same as above.

The same.

Vol. III. The third volume of the above.

Begins with—

اخاز بادشاهی لهرامسپ

The initial line runs thus:—

چو لهرامسپ آکه شد از کار مشاه
ز لشکر که بودند با او براه

Ends with the account—

بیزی شدن دوزکار بهرام

Spaces for pictures are left blank on foll. 6^a, 8^a, 18^b, 25^a, 31^a, 33^b, 37^b, 59^a, 61^b, 66^b, 79^b, 88^a, 96^b, 105^b, 111^b, 122^a, 130^b and 147^a.

No. 8.

foll. 137; lines and size same as above.

The same.

Vol. IV. The fourth volume of the above.

Begins with the account—

بادشاهی یزدکرد بهرام

The initial line runs thus:—

چوشد بادشاه چهان یزدکرد
مپیاه پراکنده راجمع کرد

Ends with—

درختم کتاب کوید

Spaces for pictures are left blank on foll. 21^a, 27^a, 45^b, 65^b, 82^b, 85^a, 100^b, 103^b, 123^b and 134^b.

All the four volumes are written in one and the same fair Nasta'liq hand, within four gold-ruled columns. The first two pages of each volume are throughout decorated in gold with a beautiful 'unwân' in each.

Dated 22nd Ramaḍân, A.H. 1094.

No. 9.

foll. 552; lines 26; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

The same.

Another copy of the Shâh Nâmah, without any preface, divided into four daftars.

foll. 1^a-147^b. First daftar.

Begins—

بنام خداوند جان و خرد
که دل را ز هرنیک و بد پرورد

foll. 147^b-148^a. Blank.

foll. 148^b-293^b. Second daftar.

Begins—

بنام خداوند خورشید و ماه
که دل را بنامش خرد داد راه

foll. 294^a. Blank.

foll. 294^b-440^b. Third daftar.

Begins—

چو لهرامپ به نشست بر تخت داد
پشاهنشی تاج برمی نهاد

foll. 441^a. Blank.

foll. 441^b-552^a. Fourth daftar.

Begins—

بنام خداوند خورشید و ماه
که دل را برآهش خرد داد راه

The first three lines of the fourth daftar are identical, with very slight differences, with the first three lines of the second daftar.

fol. 5^a contains a small miniature.

Spaces for pictures are left blank on foll. 4^b, 32^a, 43^a, 66^a, 73^a, 90^a, 106^a, 116^b, 139^a, 162^a, 170^a, 177^a, 187^a, 189^a, 190^b, 205^a, 212^a, 221^b, 222^b, 236^b, 249^b, 255^b, 267^b, 268^a, 274^b, 283^a, 291^b, 293^b, 298^b, 303^b, 313^a, 315^a, 319^a, 320^a, 320^b, 321^b, 332^b, 335^a, 347^a, 352^a, 354^b, 357^a, 364^a, 369^b, 370^a, 376^a, 381^b, 397^a, 441^b, 447^b, 463^a, 479^a, 487^b, 502^b, 519^b, 527^b, 541^a, and 547^a.

Written in modern fair Nasta'liq, within fine gold and coloured columns, with a double page 'unwân in the beginning, and three small 'unwâns, one at the beginning of each daftâr.

Presented by

Sayyid Khurshid Nawâb.

No. 10.

foll. 423; lines 10; size 5 $\frac{3}{4}$ \times 3 $\frac{3}{4}$; 4 $\frac{1}{4}$ \times 2 $\frac{1}{2}$.

خلاصہ شاہنامہ

KHULÂSA-I-SHÂH NÂMAH.

An abridgement of Firdausi's Shâh Nâmah, with extracts from the poem, containing an account from Kayûmûrş to Ardashîr.

توكل بیگ بن تولک بیگ

Beginning—

حمد بیغایت و ثنای بی نهایت مرحضرت کبریای واجب
الوجود بیرا الح

It is stated in the preface that in A.H. 1063 = A.D. 1652, during the reign of Shâh Jahân, Prince Dârâ Shikûh, the then governor of Kâbul, sent Tawakkul Beg as a chronicler to Gaznî where he made this abridgement at the request of Shamshîr Khân, the governor.

For Shamshîr Khân's life see Maâşir-ul-Umarâ, vol. ii. fol. 65^a.

At the end an index of the names of the successors of Ardashîr, together with an account of Firdausi's life is given.

This work is also known as Muntakhab-i-Shâh Nâmah, Târikh-i-Dilkushâ and Târikh-i-Shamshîr Khânî.

For other copies see Rien, p. 539; Ethé, Bodl. Cat., col. 453; Ethé, India Office Lib. Cat., Nos. 883-890; Browne, Camb. Univ. Lib. Cat., p. 290; Pertzsch, Berlin, No. 708, etc.

The work has been translated by J. Atkinson, in the "Shahnamah of Firdausi," 1832, and is also mentioned in Stewarts' Cat., p. 20; Mohl's Preface, p. 79; Ouseley's Travels, vol. ii., p. 540, and Copenhagen Cat., p. 540.

The colophon runs thus:—

تَامَ شَدَّ . . . بِتَارِيْخِ چَهَارَمَ رَجَبِ الْمَرْجَبِ سَنَهُ هَفْتَ جَلْوَسْ
ابْدَ مَانُوسْ حَسْبَ الْحُكْمِ . . . ابْوَ الْمَظْفَرِ مَعْنِيْ الدِّينِ مُحَمَّدِ عَالِمِيْ
ثَانِيِّ پَادِشَاهِ مُحَمَّدِ فَرَخِ سَيِّرِ خَازِي

Scribe

دَوْمَسْتَ مُحَمَّد

Written in fine Nasta'liq within gold grounds.

No. 11.

fol. 135; lines 12; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

منتخب رام نراین

MUNTAKHAB-I-RÂM NARÂYAN.

Another abridgement of Firdausi's Shâh Nâmah by one Râm Narâyan. رام نراین

Beginning—

شکرو میپاس نعمت و منت خدایرا
پروردکار خلق و خداوند کبریا

It appears from the preface that Râm Narâyan was a native of Hajipâr, in Bihâr, and that his father Lachhmî Narâyan was a Peshkâr in the court of Shâhzâdah Muhammâd Bidâr Bakht Bahâdur. Râm Narâyan completed this work in A.H. 1140 = A.D. 1727, during the reign of Muhammâd Shâh Raushan Akhtâr, A.H. 1131-1161 = A.D. 1719-1748.

The name of the author, the title of the work, and the date of its completion are given in the following verses on fol. 7* :—

رام نراین ذبیی آرزو
جامداین نامه نموده رفو

زانکه درین دهربسی روزکار
 او نبوداین بودش یادکار
 خواند ورا هاتف فرخ پیام
 منتخب رام نراین بنام
 ورتوذ تاریخ بخواهی نشان
 منتخب بی بدل اورابخوان

The words منتخب بی بدل give the date A.H. 1140 of its completion.

The book ends with a list of the names of the Sâmânian kings, with the length of their reigns.

fol. 132^b. Blank.

The last three folios contain a detail account of Firdausi's life.

Written in ordinary Indian *Nasta'liq*, by one Mânîk Chand.

مانکچند

Dated, Patna, 7th Dilqa'ad, A.H. 1141.

No. 12.

fol. 197; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

یوسف زلیخا

YÛSUF ZALÎKHÂ.

A romantic poem on the loves of Yûsuf and Zalîkhâ, in the metre of Shâh Nâmah by Firdausi.

Beginning—

بنام خداوند هرد و مسراي
 که جاوید باشد بهر دو مسراي

On fol. 2^b the poet says that he gained nothing from the composition of his previous poem, the Shâh Nâmah, which contains only fabulous stories, and consequently wrote the present work giving the true account of a prophet:—

دلم کشت سیر و کرفتم ملال
 هم از کیو و طوس و هم از پور ذال
 زیغمیران کفت باید سخن
 که جز رامستی مثان نبد بین و بن

So the author of the *Riyâl-ush-Shu'arâ*, on fol. 299^a says that Firdausî composed this poem as a penalty for his *Shâh Nâmah*, and criticises the metre, which he says is better suited for epic poems. See also *Âtash Kadah*, p. 129.

The work has been repeatedly lithographed in Cawnpur, and once in 1898. Dr. Ethé is publishing an edition of the text.

For other copies see Rieu, p. 545; Ethé, Bodl. Cat., col. 453; Sprenger, p. 407, and Stewart's Cat., p. 55. Dr. Ross in his Ind. Office Cat., p. 21, describes a very old copy of the poems which considerably differs from all the other known editions.

This copy does not contain more than six thousand verses.

fol. 16^a and 19^b contain crude miniatures.

Spaces for pictures are left blank on foll. 21^b, 23^b, 25^b, 41^a, 49^b, 57^b, 67^a, 81^a, 84^a, 86^a, 106^a, 109^a and 109^b.

Written in ordinary Indian Nasta'liq. Dated A.H. 1240.

No. 13.

fol. 88; lines 14; size 11 × 7; 6 $\frac{3}{4}$ × 4.

منتخب یوسف زلیخا

An extract from Firdausî's *Yûsuf Zalîkhâ*.

Beginning—

کنم حمد یزدان جان آفرین
 خداوند هفت آسمان و زمین

This selection was made in A.H. 1278 = A.D. 1871 by one Sayyid Farzand Ahmad of Bilgrâm, who called himself by the poetical name of *میبدفرزند احمد بلگرامی المتخالص به صفیر*, at the request of the founder of this Library, as may be seen from the following verses at the end:—

بفضل خدا ورسول خدا
 زلیخای فردوسی پارسا
 برای شفیقم خدا بخش خان
 صفیر از قلم ریختم شادمان
 هزار و دو صد بود و هفتاد و هشت
 که این کلک یوسف زلیخا نوشت

The first two sections at the beginning on **حمد و نعمت**, and the epilogue are entirely the work of **Safîr**, who has tried his best to imitate the style of **Firdausî**.

This selection consists of about twelve hundred verses.

An autograph copy, written in a careless *Nasta'liq*, by **Safîr** himself.

No. 14.

fol. 112; lines 14; size $8\frac{1}{4} \times 6$; 6×3 .

دیوان منوچهري

DÎWÂN-I-MANÛCHIHRÎ.

The *Diwân* of **Manûchihri**, with a biographical notice on the poet's life by **Ridâ Qulî Khân** at the beginning, which opens thus on fol. 1^b—

در تذکرهای شعرا هریک لختی از احوال و اقوال حکیم منوچهري
 نوشتند و حالات مختلف از وی ذکر کرده اند ال

Beginning of the *diwân* on fol. 4^b—

همی ریزد میان راغ لولوها بزیورها
 همی سوزد میان راغ عنبرها بعجمرها

ابو النجم **Abu-l-Najm** **Al-qub** **bin Al-qub** **bin Ahmad** **bin Ahmad** **al-Manûchihri** was, according to **Daulat Shâh**, p. 40, and **âtash Kadah**, p. 408, a man of **Balkh**, but the

poet himself says that he was from Dâmgân, a village in Bustâm. بیامد منوچهري دامغانی and this statement is supported by Amîn Râzî, the author of the Haft Iqlîm, on fol. 237^b. He ranks high as a poet, and is said to have been skilled in the art of poetry even in his infancy. He was the disciple of Abul Faraj Sanjârî and a contemporary of 'Unşûrî, in whose praise he wrote several Qâsîdas. He assumed the Takhlîlus Manûchihri after his first patron Amîr Manûchihri of Gurgân (A.H. 386-411 = A.D. 996-1020), and after the death of that prince he went to Ğaznî and became a panegyrist of Sultân Mahmûd and his two sons Mas'ûd and Muhammâd. He was raised to the dignity of a Tarkhân (one who has free access to kings and is exempted from taxes) by the latter prince, through whose generosity he acquired such great wealth that he was called Shast gallah, (having) "Sixty flocks of sheep."

According to Taqî Auħâdî, fol. 674^a, Manûchihri died after A.H. 430 = A.D. 1038. The author of the Majmu'a-ul-Fusahâ, vol. i. p. 532, fixes the poet's death in A.H. 432 = A.D. 1040. The Teheran edition states that the poet died in A.H. 439 = A.D. 1047.

Notices on the poet's life will be found in 'Aufî's Lubâb-ul-Albâb, p. 53; Khulâsat-ul-Afkâr, fol. 198^a; Riyâl-uš-Shu'arâ, fol. 357^b; Makhzan-ul-Ğarâib, fol. 753; Sprenger's Oude Cat., p. 483; Rieu Suppl., No. 206.

Contents of the Diwân:—

fol. 4^b-76^a. Qâsîdas in alphabetical order.

fol. 76^b-109^b. Musammiât.

fol. 109^b-112^a. Ğazals breaking off abruptly with the line:—

خَلَمْ وَ جَامْ مَيْ رَا دَوْسَتْ دَارِمْ
نَهْجَايْ طَعَنَهْ وَ جَايْ مَلَامِسَتْ

The first edition of Manûchihri's Diwân was published in Teheran with the biographical notice of the poet on foll. 1^b-4^a of this copy. A second edition was lithographed in Teheran in A.H. 1297, which was enlarged and published with a learned historical introduction on the reign of Sultân Mas'ûd, a translation and notes by A. de Kazimirski in Paris, 1886.

For other copies of the diwân see Rieu Suppl., Nos. 206, 212, v. and 224, ii., and Sprenger Oude Cat., p. 483.

Written in Shikastah within coloured borders.

Not dated, apparently Nineteenth Century.

No. 15.

foll. 70; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Manūchihri's *Diwān*, exactly the same as above.
The *musammiyat* begin on fol. 47^b.

Written in a good *Nasta'liq*.

Not dated; a modern copy.

No. 16.

foll. 39; lines 8 (in three columns); size $8\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

رباعیات عمر خیام

RUBÂ'İYÂT-I-'UMAR KHAYYÂM.

The quatrains of 'Umar Khayyâm arranged alphabetically.
Beginning as in Rieu, p. 546.

آمد سحری ندا ز میخانه ما
کای رند خراباتی دیوانه ما
برخیز که پر کنیم پیمانه ذمی
ذان پیش کپرکنند پیمانه ما

غیاث الدین ابو الفتح عمر بن ابراهیم الخیامی النیسابوری
Giyâṣ-ud-Dîn Abul Fath 'Umar bin Ibrâhîm al-Khayyâmî the great Persian
mathematician, astronomer and epigrammatist, was a native of Nîshâpûr.
From a passage in a work designated as "The coun-
cels of Nîzâm-ul-Mulk" (which, by the way, seems to have been composed
centuries after the death of this celebrated Wazîr of Sultan Alp Arslân),
quoted by the famous historian Mîr Khwând in his well-known history
Raudat-us-Safâ, vol. iv. p. 61, and by several other writers, it would
appear that Nîzâm-ul-Mulk, Khayyâm and Hasan ibn Sabbâh were of the
same age, and that they all attended together the lectures of the Imâm
Muwaffaq in the college of Nîshâpûr. The three schoolfellows were

very intimate friends, and it was agreed between them that the one who should first attain to power and fortune should gladly help the other two. When Nizâm-ul-Mulk became the Wazir of Alp Arslân, he at once secured a high post to Hasan ibn Şabbâh, who afterwards, as is well known, turned his enemy, left the court in disgrace, and became the leader of the 'Ismâ'ilis. A similar post was offered to Khayyâm when he presented himself to Nizâm-ul-Mulk. But Khayyâm refused it, and, contenting himself only with an annual stipend, retired from the court, and continued to devote his time diligently in his favourite pursuits—mathematics, astronomy, philosophy and poetry.

This fallacious story of the three school-fellows was for ages accepted by all oriental scholars, and copied by all later historians as a genuine historical fact; but recent researches have proved that the وصلای is only a compilation written in the ninth century of the Muhammadan era, and dedicated to a certain Amîr Fakhr-ud-Din, a descendant in the twelfth degree of the great Wazir Nizâm-ul-Mulk (See Rieu, p. 446). It has been discredited by Prof. Schukosvki, and Dr. E. Denison Ross. The latter, in his introduction to Fitzgerald's Translation of the Rubâ'iyât of 'Omar Khayyâm (London, Methuen & Co., 1900), rejects the story, firstly, because it has not been mentioned by the oldest historians, and secondly, because it presents a series of chronological difficulties. After reading his argument in this connection it is difficult for one to remain unconvinced to his view of the question.

However this may be, 'Umar rose to great pre-eminence as a mathematician, and his valuable work on algebra added more fame to his established reputation. On being summoned to Merv by Sultân Malik Shâh in A.H. 467 = A.D. 1074 to help him in his astronomical observations, for which seven others had been appointed, 'Umar not only made valuable researches in the Sultân's observatory, but also compiled a revised and enlarged edition of the astronomical tables called the Zij.

Khayyâm is the author of several works on various subjects. The following list of his works is given in Dr. E. Denison Ross's Introduction to Fitzgerald's Translation, pp. 73-74:—

- (1) The Rubâ'iyât ; (2) Demonstrations of the Problems of Algebra ;
-) Some Difficulties of Euclid's Definitions ; (4) the Zij-i-Malik Shâhî ;
-) Handbook on Natural Science ; (6) El-Kawn-wal-Taklif (metaphysical) ; (7) El-Wajûd (metaphysical) ; (8) Mizân-ul-Hukm ;
-) Lawâzim-ul-Ankina (natural science) ; (10) The Exactitude of theilian method of extracting square and cube roots.

Of these the first three are in existence, while the rest are only known by name, mentioned by other writers.

Khayyâm's treatise on algebra has been published, with a French translation by F. Woepeke, Paris, 1851.

'Umar's death is generally fixed by reliable authorities in A.H. 517 = A.D. 1123.

For notices on his life see *Habib-us-Siyar*, vol. ii., *Juz*, 2, p. 69^a; *Daulat Shâh*, p. 138; *Haft Iqlim*, foll. 222^a; *Taqî Auhâdi*, fol. 212^a; *Riyâd-us-Shu'arâ*, fol. 125^b; *Majma'ul-Fuṣahâ*, vol. i., p. 200; *Majma'un-Nafâ'is*, vol. i., fol. 131^b; *Makhzan-ul-Ğarâ'ib*, vol. i., p. 239; *Şuhuf-i-Ibrâhim*, fol. 288^b. See also C. de Saey's *Notices et Extraits*, vol. ix., p. 143; Hyde, *De Religione Veterum Persarum*, Oxon., 1700, p. 498; H. *Khalfâ*, vol. iii., p. 570; Whinfield's Introduction to his edition of The Quatrains, and C. J. Pickering 'Umar of Nishapur in the "National Review," December, 1890; Meinsma, *Omar Chajjam von Nishapoer*, etc., in "De Gids," 1891, iii., pp. 504-535. *Recherches sur les Rubayat d'Omar Khayyam*, by Arthur Christensen.

Copies of *Khayyam*'s *Ruba'iyyât* are noticed in Rieu, p. 546; Ethé Bodl., Nos. 524 and 525; Ethé, India Office Lib. Cat., Nos. 906 and 907; Sprenger, Oude Cat., p. 464; W. Pertsch, *Gotha*, p. 25; W. Pertsch, Berlin, p. 86; G. Flugel, i., p. 496; Calcutta, Asiatic Society, No. 1548; Garcin de Tassy in "Journal, Asiatique," 5^e Série, vol. ix., p. 548, etc.

The quatrains have been edited in Calcutta, A.H. 1252; Madras, 1862; Teheran, A.H. 1278, and Lucknow, 1878 and 1883. Also a fragment of sixty *Ruba'i*'s edited by H. Blockmann; J. B. Nicolas, with a French translation, Paris, 1867; E. H. Whinfield, with English metrical translation, London, 1883; E. Heron-Allen, with an English translation, London, 1898; The Oriental Faculty of the University of St. Petersburg; English translation without the text by E. Fitzgerald, London, 1859, 1868, 1872, 1879 and 1890; E. H. Whinfield, London, 1882; J. Leslie, Garner, Milwaukee, 1888, McCarthy (selections in prose), London, 1889; German translation in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881, etc.

The above list makes no pretence to completeness, for the English editions of the *Ruba'iyyat* are too numerous to count.

This tolerably old MS. contains 613 *Ruba'i*'s, and ends with the following quatrains:—

یارب بکشای برم از رزق دری
بی منت مخلوق رسان ماعضری
از باده چنان مسست نکهدار مرا
کز بیخبری نباشدم درد سری

Written in a clear *Nasta'liq*. The MS. is water-stained throughout. Not dated, apparently 16th century.

No. 17.

fol. 215; centre column, 12 lines; marginal column, 24 lines.

Size $5\frac{3}{4} \times 3$; $4 \times 2\frac{1}{4}$.

حديقة الحقيقة

HADÎQAT-UL-HAQÎQAH.

The well-known poem on ethics. By Sanâ'i.

Begins (without any preface):—

ای درون پرور برون آرای
ای خرد بخش بی خرد بخشای

The celebrated Ḥakim Sanâ'i of Ĝaznî, whose full name is ابومجدد مجدود بن آدم سنائی الغزنوی, was, according to some, a disciple of Shaykh Abû Yûsuf Hamadâni. He was one of the greatest of the Sûfi poets, and Jalâl-ud-Dîn Rûmî, who is acknowledged as the head of the Sûfis, speaks highly of him:—

طار روح بود و سنائی دو چشم او
ما از بی سنائی و طار آمدیم

Sanâ'i flourished during the time of Sultân Bahrâm Shâh (A.H. 512-547 = A.D. 1118-1152), to whom the Hadîqah is dedicated. He came of a very noble family of Ĝaznî, noted for learning and piety, and it is said that Bahrâm Shâh was so much pleased with Sanâ'i that he offered his sister in marriage to the poet, who, however, declined the honour. See Taqî Auhâdî, fol. 294, and Makhzan-ul-Ĝarâ'ib, fol. 313. His contemporaries were حشمان مختاری — مسید حسن, whom Sanâ'i claims as his master, نجیب درکانی — انباری — موزنی — عبادی, and several other poets.

Besides the Hadîqah and a diwân of about thirty thousand verses, Sanâ'i has left the following Mašnawîs:—

کارنامه (2) ; کنوز الرموز الی المعاذ (1) ; سیر العباد الی المعاذ (3) ; عقلنامه (5) ; عشقنامه (4) ; طریق التحقیق (3).

Dr. Ethé, in noticing the works of Sanâ'i in his India Office Lib. Cat.,

No. 914, by an accidental oversight assumes that the Maṣnawî beginning with the line:—

ابن چنین کفت راوی همدان
که بعد قدیم در همدان

may be the *نامه* غریب of Sanâ'i.

The mere fact that the above verse at once begins with some story suggests that it cannot be the beginning of a work. For no Muhamadan author would open his work without the praise of God and the prophet, and I can hardly believe that Sanâ'i, who enjoys the reputation of being one of the greatest of Shâfiî poets, would begin any of his works without either حمد or نعت.

A copy without title, but beginning with the same above line, ابن چنین گفت الخ, which I have noticed later on, has been identified by me to be a short selection from the *باغ ارم* of Banâ'i, and I have every reason to believe that the aforesaid Maṣnawî of the India Office Lib. Cat., No. 914, 3, is not the *نامه* غریب of Sanâ'i, but exactly a similar selection of the Bâg-i-Iram of Banâ'i. My own view is that the transcriber of the India Office Library copy, having mistaken بنایی پنایی (مسنائی) (who is in his turn sometimes confounded with شنائی), has inserted the work of the former in that of Sanâ'i. Similar mistakes have been pointed out by Dr. Ethé himself in his India Office Catalogue on the works of Sanâ'i and Banâ'i.

The statement that Sanâ'i has left the Maṣnawî is only found in Amîn Râzî's Haft Iqlîm (See Ethé, India Office Lib. Cat., col. 498, No. 1559). The name of Khwâjah Ahmâd, to whom Amîn Râzî says the above poem is dedicated, is mentioned in No. 21 hereafter. The copy of the Haft Iqlîm, p. 1306 (No. D 326) in the Asiatic Society, Bengal, reads the aforesaid Maṣnawî as *غرایب نامه* and not *غریب نامه*.

There are many conflicting statements regarding the date of Sanâ'i's death.

Taqî Auhâdi, fol. 296, places the poet's death in A.H. 590 = A.D. 1193; Daulat Shâh, p. 89, in A.H. 576 = A.D. 1180; Khulâsat-ul-Afkâr, followed by Nashtar-i-Ishq, fol. 752, says that Sanâ'i was born in A.H. 437 = A.D. 1045; Jâmi (Nafâhât-ul-Ums, p. 693), followed by several others, assert that the poet in his youth addressed several poems to Sultân Mahmûd; but this is impossible, since that monarch died in A.H. 421 = A.D. 1030; moreover the latter portion of the Hadiqah abounds in praise of Bahrâm Shâh and his son and some men of distinction of the poet's age such as

جمال الدين احمد بن محمد الملقب بالهدور
 صدرالدين ابو محمد القابني
 نظام الدين ابو نصر محمد بن محمد المستوفى
 ظهير الدين ابو نصر احمد بن محمد الشيباني
 ابو القاسم محمود بن محمد الاثيري
 عز الدين يوسف
 جمال الدين ابو نصر احمد بن محمد
 شمس الدين ابو طاهر عمر بن محمد العزني

and contains only a few incidental allusions to Sultân Mahymûd, of whom the poet speaks in the past tense.

‘Alî Raqqâm (or, according to H. Kh., vol. iii., p. 40, ‘Alî Raffâ), who calls himself a disciple of Sanâ’î and praises in his preface to the Hadiqâh, Bahrâm Shâh, the then reigning sovereign, gives the precise date of Sanâ’î’s death as Sunday, the 11th Sha'bân, A.H. 525, and Jâmi, in supporting this date, adds that Sanâ’î died in A.H. 525, the year in which he completed the Hadiqah. But this date is evidently wrong. Since it has been shown by Dr. Ethé (Bodl. Lib. Cat., No. 528) that Sanâ’î composed the Maṣnawî in A.H. 528 = A.D. 1133. Moreover, the best copies of the Hadiqah, such as the revised and collated edition of the poem by ‘Abd-ul-Laṭîf-al-‘Abbâsî, noticed later on, and several other ancient copies give the date of composition of the poem A.H. 535 = A.D. 1140.

Khân-i-A’zam’s copy, from which ‘Abd-ul-Laṭîf made his edition, was, according to the latter’s statement in his preface (see No. 21), written eighty years after the composition of the poem, and Dr. Sprenger (Oude Cat., footnote p. 558), referring to this very copy, says that it was written in A.H. 617 = A.D. 1220. This leads us to suppose that the date of completion of the Hadiqah goes so far as A.H. 537 = A.D. 1142.

Again, the date of the poet’s death given by ‘Alî Raqqâm is disputed by Dr. Ethé, on the ground that the 11th of Sha'bân A.H. 525 was a Thursday and not Sunday. Now Sunday the 11th Sha'bân falls in A.H. 545; and Taqî Kâshî, a very accurate Taâkirah writer, followed by Âdar in the Âtash Kadah, places the poet’s death also in A.H. 545 = A.D. 1150. This leads us to a possible suggestion that the real date given by ‘Alî Raqqâm was A.H. 545, which was, however, mistaken for A.H. 525 by later transcribers. Moreover, referring to the poet’s diwân we find that he more than once speaks of the death of the poet Amîr Mu’izzî, which took place in A.H. 542 = A.D. 1147. We have therefore good reason for asserting that Sanâ’î was alive in that year.

For the conflicting statements of the dates of the poet's death and his works see Rieu, pp. 549-50; Rieu, Suppl., No. 214; Ethé, Bodl. Cat., Nos. 914-928; W. Pertsch, Berlin Cat., p. 747; Ouseley, Biogr. Notices, p. 184; G. Flügel, i., p. 498; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 326; Browne's Camb. Univ. Lib. Cat., pp. 294-98; H. Kh., vol. iii., p. 40; Cat. of the Arabic and Persian MSS., Madrasah Lib., Calcutta, pp. 79-80; Ethé, India Office Lib. Cat., Nos. 914-928; Sprenger, Oude Cat., p. 557, etc.

The concluding lines of the *Hadiqah* say that the poet, after completing the poem, sent it to Imān Burhān-ud-Din Abul Ḥasan 'Alī bin Nāṣir-al-Ğaznawī *alias* Biryāngar for his approval, and that it consists of ten thousand verses:—

عددش هست ده هزار ایيات
هند امثال و پند و ملح و صفات

The *Hadiqah*, which is divided into ten chapters, has been fully enumerated by Dr. Ethé in his Bodl. Lib. Cat., No. 528.

After fol. 66^b two folios, containing 91 verses, are missing.

Written in a very beautiful minute Nasta'liq, with gold 'unwāns.

Not dated, apparently 16th century.

Presented by

Qāḍī Rīḍā Ḥusayn of Patna.

No. 18.

fol. 262; lines 17; size 8 $\frac{3}{4}$ × 5; 5 $\frac{3}{4}$ × 3.

The same.

Another copy of the *Hadiqah*, with the preface of 'Alī-al-Raffā or Raqqām (See H. Kh., vol. iii., p. 40).

The contents of this preface are fully explained by Rieu, p. 550*. The chapter division is wanting in this copy. In the end of this preface the author says that Sanā'i died on Sunday, the 11th *Sha'bán*, A.H. 525, but this is disputed by Dr. Ethé, in his Bodl. Lib. Cat., p. 463, on the ground that the 11th of *Sha'bán* A.H. 525 was a Thursday and not Sunday (see above No. 17).

Beginning of the preface:—

الحمد لله الشهير بخفيات الخواص الحكيم الخ

The poem itself begins on fol. 9^b.

This copy also gives the date of composition of the Hadiqah as A.H. 525.

Two extra folios recently added in the beginning contain a short account of Hakim Sanā'i written by Maulawī Muḥammad Bakhs̄h Khān, the father of the founder of this library.

Written in a fine Nasta'liq, with gold 'unwâns.

Not dated, probably 15th century.

No. 19.

fol. 13; lines 23; size 10 $\frac{1}{4}$ × 6; 8 $\frac{1}{2}$ × 4.

منتخب حديقة

MUNTAKHAB-I-HADIQAH.

فرید الدین عطار Selections from the Hadiqah of Hakim Sanā'i. By Farid-ud-Din 'Attār (d. A.H. 627 = A.D. 1228).

Beginning—

حمد بیحد صفات یزدانرا

مدح بیقدح ذات سبانارا

This is probably Farid-ud-Din 'Attār's first selection of the Hadiqah, from which he made the extract mentioned below.

This selection contains about twelve hundred verses.

The concluding line gives the date of composition of the Hadiqah A.H. 525.

پانصد و بست و پنج گشته تمام

Written in fine clear Nasta'liq, within four gold-ruled columns.

Dated the 3rd Dil Hajj, A.H. 1061.

Scribe محمد علی بن عز الدین احمد

No. 20.

fol. 39; lines 11; size $10\frac{3}{4} \times 7$; $7 \times 4\frac{1}{2}$.

انتخاب از منتخب حدیقه

Extracts from the selection of the *Hadiqah* of *Hakim Sanâ'i*.By the same *Farid-ud-Din 'Attâr*.

Beginning the same as above:—

حمد بیحد صفات یزدانرا الح

On fol. 3^b the author states that he made this extract from the selection he had previously made of the *Hadiqah* (see above No. 19) at the request of some of his friends:—

بیش ازین داعی از پی سببی
 کرده بود از حدیقه منتخبی
 دوستی درکمال میرت فرد
 روزی آن منتخب مطالعه کرد
 گفت ازین جمله باز بیرون آر
 انتخابی برای استحضار
 خاطر آن ملتمس اجابت کرد
 وزی این منتخب برون آورد
 هست بروفة، اسم و ذات و صفات
 عدد این هزار و یک ایيات

From the above quoted verses it would appear that this extract contains one thousand and one verses, but the present copy contains only about eight hundred verses.

For other copies see Sprenger, Oude Cat., p. 353; G. Flügel, vol. i., p. 501; Ethé, Bodl. Lib. Cat., col. 467^a; Ethé, India Office Lib. Cat., No. 925; W. Pertsch, Berlin Cat., p. 750, and Cat. des MSS. et Xylographes, p. 328.

The contents of this extract are fully described in the aforesaid India Office Lib. Cat.

This copy also gives the date of composition of the *Hadiqah* as A.H. 525.

A splendid copy; probably written for some prince, with beautiful and richly decorated 'unwans.

A note on fol. 1 says that this copy was purchased at Hyderâbâd for the Library of Bahâdur Shâh, and a seal of امیر خان خانه زاد بہادر شاہ پادشاہ خازی is affixed.

Not dated, probably 16th century.

Written in a very beautiful and bold Nasta'liq.

Scribe

جان محمد بن مولانا خضر

No. 21.

fol. 549; lines 17; size $10\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

لطایف الحدایق من نفائس الدقایق

LATÂ'IF-UL-HADÂ'IQ MIN NAFÂ'IS-UD-DAQÂ'IQ.

A very valuable copy of the revised and collated edition of the Hadiqah of Hakim Sanâ'i, with commentaries and explanations of the text.

By 'Abd-ul-Laṭif.

This is 'Abd-ul-Laṭif's larger commentary on the Hadiqah, and an abridgment of this, composed by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat., No. 923.

عبد اللطیف بن عبد الله العبّاسی died in A.H. 1048-9 = A.D. 1638-9, the 12th year of Emperor Shâh Jahân's reign. See Rieu, p. 589; Sprenger, Oude Cat., p. 494. The author of the 'Amal-i-Ṣâlih, fol. 747*, says that 'Abd-ul-Laṭif, a native of Gujrât, was at first in the service of Lashkar Khân Mashhadî, and subsequently accepted the service of Shâh Jahân as Diwân-i-Tân, with the title of 'Aqîdat Khân. He has written a preface to the But Khânah of Muhammad Ṣûfi and Hasan Beg Khâkî, and has amplified it (see Ethé, Bodl. Lib. Cat., col. 196). He is also the author of several other works mentioned below. For his life, see Journal, Asiatic Society of 1868, p. 32, and the catalogues referred to above.

This commentary contains three prefaces by 'Abd-ul-Laṭif and one by Sanâ'i.

مراتب الحدائق foll. 1^b-9^a. 'Abd-ul-Laṭīf's first preface called Beginning—

این نو شگفتہ گلزاریست که درین هنگام همیشه بهار و بهار فیض آثار مال هزار و سی و هشتم هجری و سنه اثنین چلومن همایون جهانشاهی الح

From this preface, which the commentator wrote in A.H. 1038 = A.D. 1628, in the second year of Shāh Jahān's reign, we learn that after finishing his works on the Maṣnawī of Jalāl-ud-Dīn Rūmī—such as his **نسخه ناسخه** (see Ethé, India Office Lib. Cat., Nos. 1088-1090); his commentaries on the Maṣnawī, viz., **لطایف المعنی** (see Ethé, India Office Lib. Cat., No. 1102), and a glossary on that poem called **مرآت المثنوی** (see Ethé, India Office Lib. Cat., No. 1102), and a glossary on that poem called **لطایف اللغات**, noticed hereafter—he became very fond of writing a commentary on the Ḥadiqah of Ḥakīm Sanā'i.

The commentator, however, came to learn that Muḥammad 'Azīz Kūkīltāsh, with the title of Khān-i-A'zām, the foster-brother of Akbar, in A.H. 1000 = A.D. 1591, while enjoying the governorship of Gujrāt, had secured, from Gāzni, at a large expense, an old copy of the Ḥadiqah, written only eighty years after the date of its composition and preserved on the tomb of Sanā'i. While Khān-i-A'zām was leaving for a pilgrimage to Mecca, he left this copy with 'Abd-ur-Razzāq Ma'mūrī, known as Muẓaffar Khān. In A.H. 1035 = A.D. 1625, when Muẓaffar Khān came for a very short time to Āgrah, the commentator managed to get a transcription from this copy. In A.H. 1037 = A.D. 1627 the commentator, while in Lāhūr, with the help of several learned men, corrected this copy by comparing with several other manuscripts, marked the variations, made notes on the margin, and added the twenty folios which were missing in Khān-i-A'zām's copy (see Dr. Sprenger's note on p. 558 of his Oude catalogue about this copy, from which he transcribed a copy for himself). The commentator arranged the verses of the dīwān, referred in the text, according to chapters and the traditions in a systematic order, and observed several abbreviations in his commentary, such as خ for طابی بای, ف for معروف, مجهول for مع, بای مجهول for مج, بای تنکیر for تن, کاف عربی for کاف فارسی and ع for ع. He explained the difficult Arabic and Persian words, and noted down their correct reading by giving vowel points on the basis of reliable authorities. He added an index to the work, with reference to pages, and called the work **لطایف الحدائق** من

نفایس الدقایق. The commentator then dwells in length upon a comparison between the *Hadiqah* and the *Maṣnawī* of Jalāl-ud-Din Rūmī, and remarks that the *Maṣnawī* is an exposition of the *Hadiqah*. He designates the preface as **مرات الدایق**, and says that, as he has given a detail account of Sanā'i's life in his work **خلاصة احوال شعرا**, he thought it useless to deal with the poet's life here. (See Ethé, Bodl. Lib. Cat., No. 366.)

This preface concludes with the following chronogram of its completion, written by a friend of the commentator:—

خواجه عبد اللطیف انکه بدهر
نیست مستور ازو دقایق فیض
بر حدیثه نوشت دیباچه
که بود معدن حقایق فیض
بهر تاریخ آن دبیر خرد
کفت دیباچه حدایق فیض

The words **دیباچه حدایق فیض** express the date A.H. 1038 = A.D. 1628.

fol. 9^b, blank.

fol. 10^a. A note says that the following complete preface of Sanā'i is noted here, after consulting reliable lexicons and comparing with several other copies.

fol. 10^b–21^b. The preface of Sanā'i. See Rieu, p. 550^b; Ethé, Bodl. Lib. Cat., No. 530.

Beginning—

میپام و متابیش مبدعی است که بسخن پاک سخنداں و
مخفنکوی را ابداع کرد الٰح

From this preface we learn that one of Sanā'i's friends, Ahmad bin Mas'ud-al-Mustaṣfi, seeing the poet depressed at the thought of quitting this world without leaving any work behind him, consoled the poet by giving him the examples of the prophet, his relatives and friends, and of other great men, and suggested him to write the *Hadiqah*.

fol. 22^b 'Abd-ul-Latīf's second preface called **رامته خیابان**.

Beginning—

برنافذان بصیر و صیرفیان خبیر رامته بازار ملک صورت و
معنی مخفی و مستور نیاند الٰح

In this preface the commentator dwells upon the beauties of the Hadiqah, and the excellence of his present commentary on the poem, and says that he has not given his independent opinion in annotating and collating the present edition, but has worked in consultation with the eminent men of letters of his age, and has based the work entirely upon reliable lexicons and trustworthy authorities.

fol. 25^a. The third preface of 'Abd-ul-Laṭīf called گل مسجد.

Beginning—

چون پاکیزه میوه باخ اصطاو گرامی گوهرکان اجتبای سامی الخ

In this preface 'Abd-ul-Laṭīf says that, as he received a great deal of assistance in his present work from Mir 'Imād-nd-Dīn Māhmūd-al-Hamadānī, with the Takhallus Ilāhī (d. A.H. 1057 = A.D. 1647 or A.H. 1064 = 1653) the author of a diwān (See Rieu, p. 687) and of the well-known Tadkirah called خزینه گنج (See Sprenger, Oude Cat., p. 66), he ('Abd-ul-Laṭīf) thought it proper to mention his (Ilāhī's) name here. This Ilāhī wrote two Qaṣidas (noted at the end of this preface), to commemorate the date of completion of the present work. And as the commentator had a long-felt desire of opening the work with the praise of the Emperor Shāh Jahān, and of mentioning in it the name of his benevolent master Lashkar Khān, these Qaṣidas abound with their praise. The commentator began the work in A.H. 1040 = A.D. 1630, and completed it in A.H. 1042 = A.D. 1632.

The words شرح ابیات جان نواز اشارات لطیفی, found respectively at the end of the two Qaṣidas, are the chronograms for the above dates.

It is also stated in this preface that Sanā'i first used the poetical title of Ilāhī, and that the Hadiqah was named Ilāhī Nāmah.

fol. 28^b-29^a. Blank.

fol. 29^b-41^a. The contents of the Hadiqah.

fol. 41^b. The versified index of the ten chapters into which the Hadiqah is divided (See Browne, Camb. Univ. Lib. Cat., p. 296).

fol. 42. A note of the commentator runs thus:—

معلوم ارباب خبرت و اصحاب فطنت که طالب و خواهان الخ

The commentator in this note says that he has given vowel points to the difficult Arabic and Persian words used in the text according to best authorities, such as Qāmūs, Shūrāh, and other reliable lexicons. The note ends with the words حررہ عبد اللطیف بن عبد الله العباسی کے شارح و مصحح این کتاب میمنت نصابست. This note, with the concluding words, is found in many copies. The lithographed edition of

this commentary (Lucknow, A.D. 1887), p. 26, also contains the above reading. I therefore doubt the genuineness of the copy, No. 923, India Office Library, which is asserted by Dr. Ethé to be an autograph copy. In the said India Office Lib. MS. the words **سُوْدَة** are added to **عَرَرَة** ; but this does not, in my opinion, affect my doubts.

fol. 42^b begins the poem :—

ای درون پرورد بروون ارای الح

The date of composition of the Hadiqah given in this copy is A.H. 535.

پانصد و سی و پنج گشت تمام

Another commentary on the Hadiqah, by Muḥammad Nûr Ullâh Aḥrârî, is mentioned in Sprenger, Oude Cat., p. 559.

Written in a beautiful Nastaliq, within gold borders, with three fine 'unwâns at the beginning.

Lithographed in Lucknow, A.D. 1887.

No. 22.

fol. 96 ; lines, centre col. 17 ; margl. col. 34 ; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

دیوان سنائی

THE DÎWÂN OF SANÂ'Î.

With a complete preface of the poet.
Beginning—

سپام و سنايش مبدعي را که بسخن پاک سخن دان و سخن
گوي را ابداع کرد الح

The peculiarity in this copy is that the Qâsîdas, Gâzâls, Fârds and Rûbâ'îs are (except the few Fârds) all alphabetically arranged. This order is seldom found in other copies.

fol. 6^a—83^a. Qâsîdas and gâzâls ; beginning—

ای در دل مشتاقان از یاد تو بومستانها (بستانها)
برحیجت بیچونی از صنع تو برهانها

The *gazals* end on fol. 83^a with the following line:—

تائیست نکردي چو مسائی زعلایق نژد عقا عین میاھات نکردي

Then begin the Fards:—

از گلرخان بیو مه قناعت کن ای حکیم
قناد خانه هست بگلخن چه میروی

The Rubâ'is begin on the margin of the same folio:—

در دل ذرط ب شگفتہ با غیبیت مرا
بر جان ذ عدم نهاده داغیبیت مرا

Other copies of the *diwân* are mentioned in Rieu, p. 551; Rieu Suppl., Nos. 214 and 215, iii.; Ethé, Bodl. Lib. Cat., col. 468, and Ethé, India Office Lib. Cat., Nos. 2722, 609, etc.

Written in fine minute Nasta'liq, within gold borders.

Not dated, apparently 16th century.

No. 23.

foll. 167; lines 14-15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

دیوان احمد جام

DÎWÂN-I-AHMAD-I-JÂM.

The lyrical poems of Ahmad of Jām, not arranged in alphabetical order.

Beginning as the second copy of Sprenger, Oude Cat., p. 325.

ای جمالت تابشی در انس و جان انداده
پرتو روی تو نوری درجهان انداده

Abû Naṣr Alḥmad bin Abul Ḥasan (or, according to some, Abul Ḥusayn), surnamed Zhandapîl, usually known as Al-Ḥasan (i.e. Abu al-Ḥusayn) the name of the university, known as Zandapîl.

designed as شیخ الامم احمد جامی, was born in Nâmaq, a village in the district of Jâm, in A.H. 441 = A.D. 1049. He was a descendant of Jarîr bin 'Abd-Ullâh, who embraced Islâm in the year in which the prophet died.

The Shaykh spent his early life in bad company, during which period his studies were totally neglected; but at the age of twenty-two he left his parental home and began to lead an ascetic and studious life. After thus devoting his life for eighteen years, he came back to his native place, Jâm, at the age of forty, in A.H. 480 = A.D. 1087. His celebrity as a great saint began to attract crowds of people around him, who desired to repent. According to Nafâhât, the Shaykh, in his well-known work مراج السایرین says that, up to the age of sixty-two, when he was composing the said work, eighteen thousand people had already undergone the ceremony of penitence under his spiritual guidance, while his son Shaykh Zâhir-ud-Dîn 'Isâ, in his Ramâzul-Haqâ'iq (See II. Kh., vol. iii., p. 480), says that his father left six hundred thousand people behind him as his followers and disciples. Besides the diwân, he is the author of no less than fourteen Sûfi works, of which the following, viz., انبیاء، رساله، مسرقندی، مراج السایرین, بخار الحقيقة and مفتاح النجات, are extant among the Sûfi sects, while the rest are said to be destroyed during the raids of Changiz Khân. He had thirty-nine sons and three daughters, out of which only fourteen sons and the three daughters survived him. These fourteen afterwards became great scholars, authors and spiritual guides to people.

He died in A.H. 536 = A.D. 1141. See Taqî Auhâdi, fol. 43^b; Nafâhât, pp. 405-417; Riyâd-us-Shu'arâ, fol. 7^b; Suhuf-i-Ibrâhim, fol. 6^a; notices on his life will be found in Majâlis-ul-'Ushshâq, fol. 65^a; Haft Iqlîm; Âtash Kadah, p. 103; Maklîzân-ul-Garâ'ib, fol. 7^b; Khulâsat-ul-Afsâr; Daulat Shâh, p. 348, and Habib-us-Siyâr, vol. ii., Juz 3, p. 71. See also Rieu, p. 551; Sprenger, Oude Cat., p. 323, and Ethé, India Office Lib. Cat., No. 910.

On fol. 115^b begins another diwân alphabetically arranged, agreeing with Rieu's copy, noticed in his catalogue, p. 551, and Sprenger's first copy, noticed in his Oude Cat., p. 324.

Beginning—

ای نام تو بورل و زبانها
افتاده چوروح بر روانها

fol. 164^b. Rubâ'is; beginning—

دوري ذغست من ذغم بيمارم
اددوه ترا بياد توميدارم

The Maṣnawî mentioned by Rieu and Sprenger is not found in our copies.

Written in a fair Nîm Shikastah. Not dated, apparently 17th century.

No. 24.

fol. 163; lines 16-17; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

دیوان مختاری

THE DÎWÂN OF MUKHTÂRÎ.

The dîwân of Mukhtârî, containing Qâsidas, gazals, maṣnawîs and Rubâ'îs, without any alphabetical order.

Beginning—

ترا بشاروت باد ای ولایت کرمان
بفتح نامه شاه از دیار هندستان

The first Qâsîdah is in praise of Sultân Arslân bin Kirmân Shâh (A.H. 494-536 = A.D. 1100-1139).

Mukhtârî, with his full name سراج الدین عثمان بن محمد المختاری الغزنوی, who at first adopted the poetical title of 'Uşmân, which he subsequently changed for Mukhtârî, was a native of Ğaznî and a contemporary of Ḥâkim Sanâ'i, who speaks very highly of the poet and calls him his master. Mukhtârî flourished during the reign of Sultân Ibrâhîm bin Mas'ud of Ğaznî, who reigned from A.H. 451-481 = A.D. 1059-1088, but spent the greater portion of his life in Kirmân in the court of Arslân Shâh bin Kirmân Shâh, in whose praise most part of the poet's dîwân is devoted. Mukhtârî was skilled in the various kinds of poetry, and some of his Qâsidas were imitated by several later poets of distinction, such as Khâqânî, Khusrû, Jâmî, etc. Besides the dîwân (of which Ārzû saw a copy containing seven thousand verses) Mukhtârî seems to have left a Shahriyâr Nâmah, in imitation of Firdausî's Shâh Nâmah (Sec Rieu, p. 542).

According to Taqî Kâshî, Oude Cat., p. 16, the poet died in A.H. 554 = A.D. 1159; while the author of the But Khânah (Ethé, Bodl. Lib. Cat., col. 197), followed by Âtash Kadah, fixes the poet's death in A.H. 544 = A.D. 1149. The authors of the Riyâd-us-Shu'ârâ, fol. 371; Khulâsat-ul-Afkâr, fol. 170, and Makhzan-ul-Garâ'ib, fol. 750, place the poet's death in A.H. 534 = A.D. 1139, which seems too early. Still earlier is the date given by Taqî Auḥâdî, fol. 600, viz., A.H. 430 = A.D. 1038.

For further notices on the poet's life, see Daulat Shâh, p. 93; Haft Iqlîm, fol. 98.

Copies of his *diwân* are mentioned in Ethé, Bodl. Lib. Cat., No. 527, and Rieu Suppl., Nos. 211, vi., 215, vii. and 216.

fol. 161^b. *Rubâ'i*s; beginning—

ملکت ملکا نقش بقا را جان شد
حدلت مسیب دم زدن حیوان شد

The MS. breaks off abruptly (wanting a folio or two), with the following first line of a *Rubâ'i*.

نازک دل اهل خشق جانباز تو نیست
کاخیام تو در فنا چو اخاز تو نیست

The Bodl. Lib. copy mentioned above wants only nine lines from the beginning.

Written in a very beautiful *Nasta'liq*, within gold ruled borders, and with a fairly decorated *unwâن*.

Not dated, apparently 16th century.

No. 25.

fol. 322; lines 19; size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

دیوان انوری

THE DÎWÂN OF ANWARI.

Begins—

مقدّری نه بالت بقدرت مطلق
کند ز شکل غباری چو کنبد ازرق

Auhad-ud-Dîn 'Alî Anwârî علی انوری, perhaps the greatest *Qâsîdah* writer of Persia, was born in Mahânah, in the district of Khâwarân, from which he assumed the poetical title of Khâwarân, subsequently changed into Anwârî at the request of a friend. He was educated in the Mansûriyyah Madrasah in Tûs, where he spent most of his time in the study of science. He was well versed in astrology, and

wrote several works on that subject, one of which is said, by the author of the *Şuhuf-i-Ibrâhîm*, fol. 27, to be known by the name of مفید. Like *Adib Şâbir*, who died in A.H. 540 = A.D. 1145 (see *Taqî Kâshî*, Oude Cat., p. 16), *Anwârî* was one of the favourite poets of *Sultân Sanjar* (d. A.H. 562 = A.D. 1166), to whom most of his *qasîdas* are addressed, and whom the poet survived (see H. Kh., vol. iii., p. 264).

It is related in the *Mâkhzan-ul-Ğarâ'ib*, f. 23, and other *Tâdkîras*, that there was a conjunction of the seven planets in the sign of *Libra* in A.H. 581 = A.D. 1185, and *Anwârî* predicted a terrific storm, which would destroy buildings, uproot trees, and cause immense destruction. The people were so much frightened that they built rooms under ground to protect themselves from the approaching catastrophe. When the day arrived nothing took place, and on the failure of the prediction, *Farîd Kâtib*, a pupil of *Anwârî*, is said to have written the following satirical verses:—

کفت انوری که از اثر بادهای سخت
ویران شود سراچه و کاخ مسکندری
در روز حکم او نوزیدمست هیچ باد
یا مرسل الرياح تو دانی و انوری

The author of the *Âtash Kadah* mentions *Adib Şâbir* as the author of the above lines; but this seems improbable, as *Şâbir* died in A.H. 540. On account of the ridicule and shame he was subjected to, *Anwârî* went to *Nishâpûr*, and from there to *Balkh*, where he died, according to *Taqî Kâshî*, Oude Cat., p. 16, in A.H. 587 = A.D. 1191. *Daulat Shâh* places the poet's death in A.H. 547 = A.D. 1152; but the copy of *Daulat Shâh* referred to by Sprenger, p. 332, places *Anwârî*'s death in A.H. 556 = A.D. 1160. *Taqî Auhâdi*, fol. 66^a, places it in A.H. 547 = A.D. 1152; *Khulâsat ul-Afkâr*, f. 15^a, in A.H. 569 = A.D. 1173; *Âtash Kadah*, pp. 77, in A.H. 656 = A.D. 1258; *Mir'ât-i-Jahân Numâ*, as mentioned by the author of the *Nashîtar-i-Ishq*, fol. 86, in A.H. 582 = A.D. 1186; *Mir'ât ul Khiyâl*, A.H. 549 = A.D. 1154; *Sarw-i-Âzâd*, in A.H. 585 = A.D. 1189.

For notices on *Anwârî*'s life and his works, see Rieu, ii., p. 554; Sprenger Oude Cat., p. 331; Rieu Suppl., No. 218; Ethé Bodl., col. 471, etc.; Ethé, India Office Lib. Cat., No. 935, etc.; G. Flügel, vol. i., p. 502; Stewart's Cat., p. 56; W. Pertsch, p. 83, and Berlin Cat., p. 743; J. Aumer, p. 10; Cat. des MSS. et Xylographes, p. 319; Rosen Pers. MSS., p. 170; Browne, Camb. Univ. Lib. Cat., p. 298; *Riyâd-nâsh-Shu'ârâ*, fol. 13^b; *Hâbi'b us-Siyâr*, vol. ii., Juz iv., p. 103; see also Hammer, *Rede Künste*, p. 88; M. Ferte, *Journal Asiatique* 1891, and *Zhukowski's Essay on Anwârî's life and poetry*, published at St. Petersburg in Russian, and revised by Pertsch, *Litteraturblatt für Orientalische Philologie*, Band II., pp. 10-18.

The dîwân of Anwârî has been printed, and lithographed resp. in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

• Taqî Auhâdî mentions having seen a copy of Anwârî's dîwân, consisting of 14,000 verses, and the author of Khulâsât ul-Afkâr one of 12,000 verses.

Contents:—

This copy of the dîwân is divided into two parts, marked by two separate 'unwâns.

fol. 2^b. Qâşîdâs, arranged alphabetically, begin:—

ای قاعدة تازه ز دست تو کرم را الخ

fol. 169^b. Another series of qâşîdâs, most of them very short, intermixed with muqâtti'ât without any order, begins:—

ابن مجلس صاحب چهانست

یا مشکل بهشت جاودانست

fol. 204^b. هزلیات (satire) begins:—

تو وزیری منت مدحت گوی

دست من لی عطا روا بینی

fol. 249^a. Short satirical Maşnawis, beginning—

حبدا گیر قاضی گیرنگ

انکه دارد ز منگ خارا ننگ

fol. 253^b. Gâzâls, alphabetically arranged, beginning—

ای خارست عشق تو جهانها الخ

fol. 295^b. Rubâ'iyât, without any order, beginning—

آنی که کفت خامن ارزاق آمد

وانی که دردت قبله آفاق آمد

Written in fine clear Nasta'liq, within coloured ruled borders; a few pages in the beginning contain notes on the margin with occasional interlineal annotations.

In the colophon it is dated A.H. 700; but the appearance of the MS. shows that it belongs to the 15th century A.D.

Scribe

عبد الرحیم

No. 26.

foll. 252; lines 19; size $12\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

The same.

Another copy of Anwari's *dîwân*.Begins at once with a *Qaṣîdah* in praise of Sulṭân Sanjar.

گر دل و دمست بھرو کان باشد
 دل و دمست خدا یگان باشد

مقدّري له بالس بقدرت مطلق الخ
 The usual opening *Qaṣîdah*, beginning with the line is wanting in this copy.

foll. 1^b-135^b. *Qaṣîdas* without any alphabetical arrangement.ff. 136^a-242^b. *Qaṣîdas*, *muqâṭṭî'ât*, *tarkib-bands*, *hazaliyât* and *gazals* all intermixed.ff. 242^b-252^a. *Rubâ'iyyât*, without any alphabetical order, beginning—

از مشرق دمست گوهر آل نظام
 ده ماه تمام را طلوعست مدام

Written in a firm *Nasta'liq*.Dated Sha'bân A.H. 992.

Scribe محمد محسن (?) نامه خوان مشهدی

No. 27.

foll. 149; foll. 25 centre col. and 42 margl. col.

Size, $14\frac{3}{4} \times 7\frac{3}{4}$; $13\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of Anwari's *dîwân* without any alphabetical order.

Begins the same as above.

foll. 1^b-81^a. *Qaṣîdas* intermixed with *muqâṭṭî'ât*.foll. 81^a-110^a. *Hazaliyât*.

Begin as in No. 26 :—

تو وزیری و منته مدهشت گوی. الج

foll. 110^a–112^a. Maṣnawī.

Begins as in No. 26 :—

حباذا گیر قاضی گیرنگ
آنکه دارد ز منگ خارا ننگ

112^a–138^a. Ghazals in alphabetical order.

Begin—

از دور بیدم آن پریرا
آن رشک بتان آذری را

foll. 138^b–149^b. Rubā'iyāt.

Begin—

آنی که کفته ضامن ارزاق امد
وانی که درست قبله آفاق آمد

Written in ordinary Nasta'līq, within coloured ruled columns.
Not dated, 16th century.

No. 28.

foll. 71; lines 25; size 12 × 6 $\frac{3}{4}$; 9 × 4.

شرح قصاید انوری

A COMMENTARY ON THE QASÎDAS OF ANWARI.

By محمد بن داؤد بن محمد بن محمود علوي شادیابادی

Muhammad b. Dā'ud of Shādiābād.

Begins—

سپامن بیقیامن مر صانع قدیم را که بامر کن جمله مکونات را از
نهانخانه کتم عدم در صحرا وجود آورد

It is stated in the preface that the author, a favourite courtier of Sultân Nasîr-ud-Dîn Khiljî, on once reciting a poem from Anwârî's dîwân, was ordered by that monarch to write a commentary on the difficult verses of Anwârî.

Naşîruddin Khiljî, son of Ǧiyâş-ud-Dîn Khiljî, reigned in Mâlwâh from 906 to 916 A.H., and Şâdiâbâd, also called Mandû, is one of its divisions.

For other copies see Rieu, p. 556; Ethé, India Office Lib. Cat., No. 947.

Dâ'ud Şâdiâbâdî has also written a commentary on the abstruse verses of Khaqânî, as will be seen hereafter.

Written in ordinary Indian Nasta'liq.

Not dated, 18th century.

No. 29.

fol. 105; lines 198; size $10\frac{3}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another copy of the same without the preface, beginning at once with the commentary on the verse:—

مقدري نه بالت بقدرست مطلق . . . مقدر اندازه هرچیز کمنده
اللت دمست افراز کار قدرست توانای مطلق خاص الخ

Written in ordinary Indian Nasta'liq.

Not dated; 18th century A.D.

No. 30.

fol. 172; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6×3 .

شرح قصاید انوری

SHARH-I-QASÂID-I-ANWARI.

A commentary on the difficult Qâṣîdas and Muqâṭṭîât of Anwârî.

By میر ابوالحسن فراهانی Abul Hasan Farâhâni.

Begins—

سپامی که از روی گواهی خرد بر ذمه خانواده امکان لازم است،

Taqî Auhâdî, in his 'Urafât (fol. 107^b), says that, while he was composing the Taâkirah, Abul Hasan was then living in 'Irâq. Tahir-i-Nâşîr Abâdî, in his Taâkirah, fol. 162^a, says that Abul Hasan Farâhâni, owing to adverse circumstances, left his home and proceeded to Iṣfahân. On his way he met with Tâhir Nâşîr Abâdî's uncle, Mirzâ Hasan Âlî, who died in the beginning of the reign of Shâh Safî (A.H. 1038-1052). After staying for some time in Nâşîr Abâd Abul Hasan went to Shîrâz, and entered the service of Imâm Quli Khân, the governor of Shîrâz, where he was put to death.

For notices on his life and other copies see Rieu, p. 556; Sprenger, p. 332; Ethé, Bodl., col. 478, and Mélanges Asiatiques, vol. iv., p. 54; Ethé, India Office Lib., No. 948.

fol. 115^b-116^b. The explanations of the different uses of حروف تهجی are given.

fol. 117^a-120^b. Blank.

fol. 121^a begins the commentary on the Muqâti'ât:—

ای نام تو قالب عبارت را روح . . . الخ تعالی الله چه قادریست
متعال که بستون خامه و او تاد نقطاط وطناب مسطور خیام بلند ایات را
افراخته

See Ethé, Bodl., col. 478, and Sprenger, p. 333.

On fol. 122^a the commentator explains in detail the following kinds of verses, viz., قطعه, خزل, ترجیع, مشنونی ریاعی.

Written in ordinary Nasta'lîq. Dated, Kâlpî, A.H. 1211.

No. 31.

fol. 396; lines 19; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8 x 4.

دیوان خاقانی

THE DÎWÂN OF KHÂQÂNÎ.

Beginning—

دل من پیر تعلیم است و من طفل زبان دانش
دم تسلیم مسر عشر و مسر زانو د بستانش

أفضل الدين بدیل ابراهیم بن علی Khâqânî, with his full name, was the son of 'Ali Najjâr, i.e. 'Ali the carpenter, a native of Shirwân. He was called the حسان العرب after حسان العجم, one of the most celebrated early poets of Arabia, who stood unrivalled in the laudatory poems addressed to the prophet, and died during the caliphate of 'Ali. Khâqânî refers to this in one of his verses quoted in 'Aufî's *Lubâb-ul-Albâb*, p. 22.

چون دید که در هنر تمام
حسان عجم نهاد نام

Several biographers say that his original name was Ibrâhim, while some assume it to be 'Uşmân; but the poet himself says in his following verse that he was called by his father "Badil," meaning a substitute (for *Sanâ'i*).

بدل من آمدم اندر جهان سنائی را
ازان سبب پدرم نام من بدیل نهاد

In his *Tulîfat-ul-'Irâqayn* the poet frankly admits that his father was a carpenter, and his mother a Nestorian Christian converted to Islâm. He also tells us that his grandfather was a weaver, and that his paternal uncle, *Mirzâ Kâfi b. 'Uşmân*, was a medical practitioner. In one of the verses of his ode to *Isfahân*, the poet says that he was born in A.H. 500 (A.D. 1106) at *Ganjah*. At an early age Khâqânî lost his father, and was left entirely to the care of his uncle, who taught him Arabic, metaphysics, medicine and astronomy. At the age of twenty-five the poet lost his uncle. The undoubted celebrity of Khâqânî as a poet is no doubt due to the celebrated *Abul 'Alâ* of *Ganjah*, who actually trained the poet in the art of verse-making, and who gave Khâqânî his daughter in marriage.

The poet at first adopted the poetical title of *Haqqâ'iqî*, which he subsequently changed, at the suggestion of *Abul 'Alâ* of *Ganjah*, for Khâqânî, in honour of Khâqân-i-Kâbir Manûchîhr, the then reigning sovereign of Shirwân. He was introduced into the court of this monarch through the influence of his father-in-law, the aforesaid *Abul 'Alâ*, who, according to *Amîn Râzî*, was at that time ملک الشعراء, or "the king of the poets" of Shirwân, and was addressed in the Imperial Orders as در فرامیین و مناشر (or "the Master of Poets"). When Khâqânî gained the warm favour of the Khâqân and rose to distinction, he began to ill-treat his former benefactor, *Abul 'Alâ*, and in consequence of a bitter jealousy between the two, they wrote biting satires against one another.

Amîn Râzî states that Hamdullah Mustaufî, in his *Târikh-i-Guzidah*, followed by Jâmî in his *Nafahât-ul- Uns*, conceives Khâqânî to be a pupil of the poet Afsâh-ud-Din Falakî, and that Âdarî, in his *Jawâhir-ul-Asrâr* (see Rieu, p. 43^a), says that both Khâqânî and Falakî were the pupils of Abul 'Alâ. The latter's statement is supported by the following verses of a *qitâh*, quoted in the *Haft Iqlîm* (MS. copy A. S. B., N. o. D. 326, fol. 1107) which Abul 'Alâ addressed to Khâqânî.

دروگر پسر بود نامت بشروان
باخانیت من لقب برنهادم
بجای تو بسیار کردم نکوئی
ترا دختر و مال و شهرت بدادم
چرا حرمت من نداری که من هم
ترا هم پدرخوانده هم اوستادم *

Khâqânî enjoys the world-wide fame of a great Qasîdah writer, and 'Aufî, in his *Lubâb-ul-Albâb*, remarks that the poet received one thousand dînâr for each of his Qasîdâs addressed to the king. From the numerous Arabic words which the poet uses in his *diwân* and the Arabic Qâsîdah which he addressed to Shirwân Shâh, it can at once be concluded that he was also well versed in Arabic.

His life was spent in the court of Khâqân Manûchîhr, and his son Akhtashân (or Akhsatân) Shâh, who died about A.H. 584 = A.D. 1188, and to whom most of the poet's poems were addressed. It is said that Khâqânî once addressed a verse (quoted in *Daulat Shâh*, p. 80) to the Khâqân, which offended the latter to such an extent that he passed orders for putting the poet to death; but the poet managed to pacify the monarch by smooth excuses, and succeeded in obtaining permission to undertake the pilgrimage to Mecca, which he had already performed once in his youth. On his way he composed the well-known *Maşnawî Tuḥfat-ul-İrâqayn* (*vide infra*). On his return from the pilgrimage he visited İsfahân and returned to Shirwân. Again here he incurred the displeasure of Akhtashân Shâh, and to avoid it he fled to Baylaqân, but was arrested and imprisoned by the order of the monarch in the fort of Shâbrân, where he composed the *İabsîyah*, or the "Prison Poem" (see Khanykov, pp. 113-128). After an imprisonment of seven months he was released through the intervention of the Khâqân's mother. The poet spent his last days in Tabriz, where he died.

* These verses are also quoted in *Daulat Shâh*, pp. 70-71, but they are found with numerous variants in the *Târikh-i-Guzidah* (see Browne's translation, pp. 21-22).

The date of Khâqânî's death, A.H. 582 = A.D. 1186, fixed by Hamdullah Mustaufî in his Târikh-i-Guzidah, and followed by Amin Râzî and Âdur, has been ably discredited by Dr. Rieu in his Persian Cat., p. 559. The learned doctor has shown that the poet survived his patron Akhtashân Shâh, composed poems in praise of the Atâbak Naşrat-ud-Dîn Qizil Arslân, who reigned from A.H. 582-587 = A.D. 1186-1191, and addressed a Qâsidah to Sultân Tukush Khwârizm Shâh after the conquest of Işfahân in A.H. 590 = A.D. 1193. We therefore agree with Dr. Rieu, in accepting the date A.H. 595 = A.D. 1198 given by the authors of the Khulâsat-ul-Afkâr, fol. 53^b; Mukhbir-ul-Wâsilîn and Natâ'ij-ul-Afkâr (in the margin of the Habib-us-Siyar, vol. ii., Juz 2, p. 176).

According to the copy of Daulat Shâh mentioned by the author of the Şuhuf-i-Ibrâhim, fol. 276^b, Khâqânî died in A.H. 588 = A.D. 1192, but Browne's edition of the Daulat Shâh gives A.H. 582 = A.D. 1186.

Notices on Khâqânî's life will be found in Riyâd-us-Shu'ârâ, fol. 124^a; Khazâna-i-Âmirah, fol. 153, and Makhzan-ul-Garâ'ib, fol. 224. See also, besides the above-named references, Rieu, p. 558; Sprenger, Oude Cat., p. 461; Hammer, Redekünste, p. 125; Ouseley's Biographical Notices, p. 157; Khanykov, Mémoire sur Khaacanie, in Journal Asiatique, 6^{me} série, vol. iv., p. 137 (1864), and vol. v., p. 296 (1865); Salemann's introduction to his Russian edition of Khâqânî's rubâ'is, St. Petersburg, 1875; Ethé, Bodl. Lib. Cat., Nos. 560-581; Ethé, India Office Lib. Cat., Nos. 950-970; W. Pertsch, Berl. Cat., p. 768; G. Flügel, i., p. 508; Mélanges Asiatiques, iii., p. 114.

The diwân contains Qâsîdas, Tarjî'ât, Marâşî, Ȣazals, Muqattî'ât and mixed Rubâ'iyât, in no particular order.

fol. 1^b-251. Qâsîdas and Marâşî.

fol. 252^a-386^a. Qâsîdas, Ȣazals, Tarjî'ât, Marâşî and Muqattî'ât together without any order.

fol. 386-396^a. Rubâ'is.

For other copies see, besides the catalogues referred to above, Browne, Camb. Univ. Lib. Cat., p. 480; Jahrbücher, vol. lxvi.; Anzeigeblaatt, p. 26, and St. Petersburg Cat., p. 328.

The poetical works of Khâqânî have been lithographed in Lucknow, 1879.

fol. 396 has been supplied by one Ilahdâd, son of Shaykh Nîzâm in A.H. 1000.

Written in a beautiful Nasta'liq, within gold and coloured borders.

Not dated, apparently 14th century.

No. 32.

fol. 366; lines (centre col.) 19; margl. col. 12: size 10 × 5½; 6½ × 3½.

کلیات خاقانی

KULLIYÂT-I-KHÂQÂNÎ.

The poetical works of Khâqânî, containing his *diwân* and the *Tuhfat-ul-‘Irâqayn*.

The MS. is divided into the following sections:—

I. The preface of the *Tuhfat-ul-‘Irâqayn*. One folio, containing about fifteen or sixteen lines from the beginning is wanting, and the preface opens abruptly, thus:—

دیده میگفت موصل مکه ثانی است حضرت خواجه
کعبه قاعدة چنانست که کعبه بار کم دهد الخ

II. fol. 4^a–215^a. *Qasîdas* in alphabetical order, with the exception of the first, which begins—

دل من پیر تعلیم است و من طفل زبان دانش
دم تسلیم سر عشر و سر زانو دبستانش

This section is dated A.H. 1024.

III. fol. 215^b–249^a. *Muqâtti‘ât* in alphabetical order, beginning—

يا صفوه الرحمن شاعر خلته الخ

IV. fol. 249^b–295^a. *‘Gazals* in alphabetical order, beginning—

جام می تاخت بگداد ده ای بار مرا الخ

V. fol. 295^b–302^a. *Rubâ’îs* in alphabetical order, beginning—

ای تیر هنر سهیل برجیس لقا الخ

VI. fol. 302^b–365^a. *Tuhfat-ul-‘Irâqayn*, beginning—

مائیم نظارگان خمناک

زین حله مسیز و مهره خاک

This is the well-known Maṣnawī of Khâqânî, in which the poet gives a description of his pilgrimage, specially referring therein to the two 'Irâqs, viz., 'Irâq-i-'Arab and 'Irâq-i-'Ajam.

foll. 1^b; 365^b and 366^a contain beautiful full-page miniatures. Six sumptuous 'unwâns, one at the beginning of each section.

Written in perfect Nasta'liq, within gold and coloured borders.

The Tuhfat-ul-'Irâqayn has been lithographed in Agra, 1855, and in Lucknow, 1876. Extracts from the poem have also been printed in Lucknow, 1867.

The MS. is dated A.H. 1027.

Scribe

قاسم الشيرازي

No. 33.

foll. 114; lines 15; size 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 6 $\frac{1}{4}$ × 3 $\frac{1}{4}$.

تحفة العراقيين

TUHFAT-UL-'IRÂQAYN.

Another copy of the Tuhfat-ul-'Irâqayn, with the complete preface, which begins thus:—

خیر ما اعتصم المرء بحکم الله العجز لتصور باله عن معرفته الله

The poem itself begins as usual, on fol. 6^a.

foll. 1^b–12^a. On the margin, some selected Qasîdas of Khâqânî.

Written in a fine Nasta'liq, within gold-ruled borders.

Dated A.H. 1014.

Scribe محمد معید بن مرزا محمد البخاری

No. 34.

foll. 213; lines 23; size $9\frac{3}{4} \times 6$; 7×4 .

شرح دیوان خاقانی

SHARH-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the difficult Qaṣidas of Khâqânî. By Muḥammad bin Dâ'ud bin Muḥammad 'Alawî علوي الشادیابادی (See No. 28 above.)

Begins—

جواهر زواهر سپاس بیقیام نثار حضرت صدیه جل قدرته را
مزوار است آن

No alphabetical order is observed in the explanation of the Qaṣidas. It begins with the commentary on the Qaṣidah with which most of the copies of the diwân begin, viz. :—

دل من پیر تعلیم است و من طفل زبان دانش

For other copies, see Rieu, p. 561; Ethé, Bodl., Col. 483; Ethé, India Office Lib. Cat., No. 968, and Sprenger, Oude Cat., p. 462.

A commentary on Khâqânî's diwân by 'Alawî Lâhiji of Jahângîr's time is described in Rieu ii., p. 562; another, called نامه محبت by 'Abd-ul-Wahhab bin Mahmûd al-Hasanî al-Husaynî al-Mâ'mûrî, with the takhallus خنائی, who flourished about A.H. 1090 = A.D. 1679, is mentioned in G. Flügel, i., p. 509, and W. Pertsch, Berlin Cat., p. 770, and a third, called فرح افرا by Qabûl Muḥammad, the author of the Haft Qulzum, is noticed in Sprenger, Oude Cat., p. 463.

The present copy is written in careless Nasta'liq, evidently by different hands, though the colophon mentions only ابراهیم میرن حسین as the scribe.

Dated A.H. 1036.

No. 35.

foll. 183; lines 25; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9 x 4.

The same.

Another copy of the same commentary. Beginning as above.
 Written in ordinary Nasta'liq.
 Dated, A.H. 1223.

No. 36.

foll. 76; lines 15; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان ظهیر فاریابی

THE DÎWÂN OF ZAHÎR FÂRYÂBÎ.

With a preface.

Beginning of the preface—

سپاس بی نهایت و آفرین بی پایان قادربرا که دو شمع در حجره
 دماغ ما افروخت آن

The author of this preface, who does not mention his name, was a contemporary of Zahîr Fâryâbî. He says that he had a great desire to meet Zahîr Fâryâbî, but before he could do so the poet had departed for the next world. He then collected the scattered poems of Zahîr in a diwân, and dedicated it to the Wazîr Majd-ud-Din Ahmad bin Muhammad.

The same preface is noticed in Sprenger, Oude Cat., p. 579; Rieu Suppl., Nos. 222 and 223, and Ethé, Bodl. Lib. Cat., No. 582.*

Beginning of the diwân on fol. 5^b as in Rieu Suppl., No. 582, and Ethé, Bodl. Lib. Cat.

* I think the author of this preface is probably Shams-ud-Din Sijâsi, who is mentioned by H. Kh., vol. iii., p. 293, to have collected the poet's diwân. Amîn Râzî, however, gives a very meagre account of a poet whom he calls Shams-ud-Dîn Tâhir of Sinjâs or Sijâs. (See Ethé, India Office Lib. Cat., col. 475, No. 1301.)

چو زهره وقت صبور از افق بسازد چنگ
زمانه تیر کند ناله مرا آهنج

Rieu Suppl., Copy No. 222, correctly reads چنگ instead of جنگ in the first line, and نیز instead of تیر in the second line. The initial line of the copy of *Zahîr*'s diwân noticed by Dr. Rieu in his Pers. Cat., vol. ii., p. 562^b, viz.:-

ستاره مجده برد طالع منیر ترا
زمانه بومه زند پایه مسیر ترا

is found here on fol. 43^a; and it is remarkable that Gustavus Flügel, in his catalogue, vol. i., p. 497, has quoted this verse as the initial line of the diwân of Amîr Mu'izzî, who died in A.H. 542 = A.D. 1147.

ظهیر الدین ابو الفضل طاهر بن محمد الفارابی, a native of Fâryâb, in Balkh, was, according to Daulat Shâh, a pupil of Rashîd-i-Samarqândî, the author of the *Mehr o Wafâ*, and a contemporary of Khâqânî, Mujîr-ud-Dîn Baylaqânî, and several others. Besides being a renowned poet, Zahîr enjoyed the reputation of a great philosopher and astronomer of his age, and was called the صدر الحکما or "The head of the philosophers" (See 'Aufî's *Lubâb-ul-Albâb*, p. 298). Zahîr, in his poetical compositions, is sometimes ranked with Anwârî, and it is said that among the later poets of Kâshân there was a controversy as to which of the two deserved preference, and Majd-ud-Dîn Hamgar, to whom the matter was referred for decision, gave preference to Anwârî.* He was at first a panegyrist to Tûgân Shâh, who ruled in Nîshâpûr from A.H. 569-581 = A.D. 1173-1185, and of Hûsâm-ud-Daulah Ardshîr, the ruler of Mâzandrân A.H. 567-602 = A.D. 1171-1205. At the latter's hands the poet received many favours, and alludes to them in this verse:-

شاید که بعد خدمت ده ساله در عراق
نام هنوز خسرو مازندران دهد

See Browne's *Ibn Isfandiyâr's History of Tabaristân*, pp. 71-3, where also a long Qâṣîdah of the poet addressed to this ruler is quoted. When Zahîr rose to distinction he attached himself to the services of the Atâbaks of Âdarbajâñ, Muhammad bin Îlduguz, known as Jahân Pahlawân (A.H. 568-582 = A.D. 1172-1186), and his brother and successor, Qizil Arslân (A.H. 582-587 = A.D. 1186-1191). The poet, however, left the latter's court, and entered the service of the Atâbak Nasrat-ud-Dîn, the

* This versified reply of Majd-ud-Dîn, which he sent to Kâshân in the month of Rajab, A.H. 674, is fully quoted in Browne's *Târikh-i-Guzidah*, pp. 61-62.

son of Muḥammad bin İlduguz. He spent his last days in retirement, and died, according to the *Târikh-i-Guzidah*; Taqî Kâshî (Oude Cat., p. 16); Taqî Auhâdi, fol. 430; Daulat Shâh; *Khazâna-i-‘Âmirâh*, fol. 227^a; *Riyâd-us-Shu‘arâ*, fol. 245; *Şuhuf-i-İbrâhîm*, fol. 575, in A.H. 598 = A.D. 1201, at Tabriz, and was buried in *Surkhâb*, near the tomb of *Khâqânî*.

For his life and poems see Rieu, p. 562; Sprenger, Oude Cat., p. 579; Ouseley, Biogr. Notices, p. 154; Ethé, Bodl. Lib. Cat., Nos. 582-584; Ethé, India Office Lib. Cat., No. 971; W. Pertsch, Berlin Cat., Nos. 691, 747-8; Rieu Suppl., Nos. 222-24; Krafft, p. 62; Upsala Cat., p. 102, and Browne's Camb. Univ. Lib. Cat., p. 302. See also *Habib-us-Siyar*, vol. ii., Juz 4, p. 127; *Khulâsat-ul-Afkâr*, fol. 102^b; *Makhzan-ul-Garâib*, fol. 509; *Nashtar-i-Ishq*, fol. 1116; Hammer Redekunste, p. 130; Schefer's Chrestomathie, vol. i., p. 112, and Rosen Instut, p. 205.

The *diwân* was printed in Calcutta, A.H. 1245, and lithographed in Lucknow, A.H. 1295.

Written in a fine *Nasta’liq*, within gold-ruled columns.

Not dated, apparently 15th century.

No. 37.

fol. 337; lines 21; size $6\frac{1}{2} \times 5\frac{3}{4}$; $4\frac{1}{2} \times 3$.

خمسة نظامي

KHAMSA-I-NIZÂMÎ.

The five poems of Nizâmî, also called Panjganj. Nizâmî, with his full name **نظام الدين أبو محمد الياس بن يوسف بن مويد الگنجوي**, the greatest of all the Maṣnawî writers, was born in the province of Qum, but the greater portion of his life was spent in Ganjah, a town of Arrân. Nizâmî's brother, Qiwâmî-i-Mutarrizî, was also a poet of great distinction, and a copy of his poems (O. E. 6464) is preserved in the British Museum. It also appears from several verses of his poems that he had a son named Muḥammad. Very unreliable accounts of the poet are given by his biographers, and I should like to refer to the learned monograph of W. Bacher, who has based Nizâmî's life exclusively on the poet's own statements in the several poems of his *Khamsah*.

Various conflicting dates are assigned to Nizâmî's death. Daulat Shâh, p. 131, followed by Taqî Auhâdi, fol. 743, gives A.H. 576 =

A.D. 1180; Jāmī, in his *Nafahāt*, p. 708, followed by the author of the *Ḥabib-us-Siyar*, vol. ii., Juz 4, p. 112, in A.H. 592 = A.D. 1195; Taqī Kāshī, *Oude Cat.*, p. 17, followed by the authors of the *Ṣubbī-i-Ṣādiq* (on the margin of the *Ḥabib-us-Siyar*, loc. cit.), and the *Nash̄tar-i-Īshq*, fol. 1832, places the poet's death in A.H. 602 = A.D. 1205. The author of the *Khulāsat-ul-Afkār*, fol. 192^a, fixes Nīzāmī's death in A.H. 600 = A.D. 1203.

Of the various statements of his age made by Nīzāmī himself in his poems, the most accurate seems to be that in the prologue to the *Laylā Majnūn*, where the poet says that he had then counted seven times seven years: **مجموعه هفت سیع خوانم**, that is, forty-nine years, and as the poem was completed in A.H. 584 = A.D. 1188, as mentioned in the same prologue

کاراسته شد به پیشینی حال
در ملح درج به ناو فا دال

we may conclude that the poet was born in A.H. 535 = A.D. 1140.

Again, in the epilogue to the *Iskandar Nāmah*, which was added by a contemporary of the poet, it is stated that he died at the age of sixty-three years and six months.

فروزن بود شش مه ذ مصبت و سه میال

So we may infer that Nīzāmī died in A.H. 599 = A.D. 1202.

For further notices on Nīzāmī's life see *Haft Iqlīm*, fol. 268; *Riyāḍ-us-Shu'arā*, fol. 411; *Makhzan-ul-Āgarā'ib*, fol. 867; *Ātash Kadah*, p. 318; see also Sprenger, *Oude Cat.*, p. 519; Rieu, p. 564; Captain H. Wilberforce Clarke's Translation of the *Sikandar Nāmah*, London, 1881; Hammer Redekünste, p. 105; W. Bacher's *Nīzāmī's Leben und Werke*, published in German, Leipzig, 1871; English translation of the same, London, 1873.

For other copies of Nīzāmī's *Khamsah* and his works, see, besides the above-mentioned catalogues, Rieu Suppl., Nos. 225-229; Ethé, Bodl. Lib. Cat., col. 487; Ethé, India Office Lib. Cat., Nos. 927-1027; Camb. Univ. Lib. Cat., pp. 303-306; G. Flügel, i., p. 503; W. Pertsch, p. 67, and Berlin Cat., p. 751; St. Petersburg Cat., p. 32, etc., etc.

According to Daulat Shāh and Taqī Auhādī, Nīzāmī has left, besides the *Khamsah*, a dīwān containing above twenty thousand verses, and the former quotes a gāzal of the poet, and although 'Aufī (vol. ii., p. 397) cites three short gāzals which he says he heard a scholar reciting in Nīshāpūr, yet he distinctly says that, except the Maṣnawī poems, Nīzāmī left very little poetry. W. Bacher (p. 7), however, cites a verse from the *Laylā Majnūn* as a proof that the poet arranged his dīwān in

A.H. 584 (A.D. 1188). Strange that no copy of the dîwân of such an eminent poet as Nîzâmî is to be found anywhere.

The Khamsah of Nîzâmî was lithographed in Bombay, 1834 and 1838, and in Tehran A.H. 1261. Edited in Tabriz, 1845.

Contents:—

I.

fol. 1^b.

مخزن الامرار

MAKHZAN-UL-ASRÂR.

Begins—

هست کلید در گنج حکیم

بسم الله الرحمن الرحيم

The poem is divided into twenty sections or Maqâlas. According to this copy, the poem was completed in A.H. 582 = A.D. 1186, as will appear from the following concluding lines:—

از گه هجرت شده تا این زمان
پانصد و هشتاد و دو افزون بدان

But this seems improbable, as the Shîrîn Khusrû, which was composed after the Makhzan-ul-Asrâr, is dated A.H. 571 = A.D. 1175. Copies of the poem are mentioned by Rieu and Ethé, pp. 559 and 488, bearing the dates A.H. 552 and 559 = A.D. 1157 and 1163 respectively. However, the question of the date of composition of the poem has been ably discussed by Professor Rieu, who assigns the date A.H. 572 or 573 = A.D. 1176 or 1177. See also Ethé, India Office Lib. Cat., No. 972, 1.

The poem is dedicated to Fakhr-ud-Dîn Bahrâm Shâh, son of Dâ'ûd, King of Armenia and Rûm, f. 5^b.

شاه فلک تاج و سلیمان نگین
مفخر آفاق ملک فخر دین

Bahrâm Shâh was the hereditary ruler of Arzan Jân, and a vassal of Qilij Arslân (A.H. 558-578 = A.D. 1162-1182). He died in A.H. 622.

The Makhzan-ul-Asrâr was lithographed in Lucknow 1869, 1872, and with a commentary, 1881; Cwanpûr, 1869, and edited by H. Bland, Lond. 1844. An English translation by J. Haddon Hindley, in manuscript, is preserved in the British Museum, London.

fol. 30^b-31^a. Blank.

II.

fol. 31^b.

خسرو و شیرین

KHUSRÛ WA SHIRÎN.The loves of Khusrû and Shîrîn.

Begins—

خداوندا در توفيق بکشاي

نظامي را ره تحقيق بنمای

On fol. 38^a begins the story:—چنین گفت آن سخن گوی کهنه زاد
که بودش دامستانهای کهنه یاد

The prologue contains eulogies on Sultân Tuğral, Shams-ud-Dîn Abû Ja'far Muhammâd, and Qizil Arslân. There is also a panegyric addressed to Tûgân Shâh under the heading در مدح امیر طغائشاد on fol. 33^a.

طغائشاد سخن بر ملک مشد چير
فرارخان قلم را داده شمشير

Tûgân Shâh ascended the throne of Persia in A.H. 569 = A.D. 1173, after the death of Sultân Sanjar, and was slain by Tukush, the Sultân of Khwârizm, in A.H. 581 = A.D. 1185.

There are different views regarding the dedication of the poem.

According to Nashtar-i-Ishq, fol. 1832, the poem was dedicated to Tuğral Arslân, who ascended the throne in A.H. 573 = A.D. 1177: according to Rieu, p. 566^a, to Shams-ud-Dîn Abû Ja'far Muhammâd bin Atâbak İlduguz, and according to Ethé, Bodl., col. 488, to the three above-named persons.

In the prologue on fol. 34^a, the poet says that he composed the poem at the instance of Tuğral Arslân, as will be seen from the following verses:—

(۱) چو سلطان جهان شاه جوان بخت
که برخوردار باد از تاج و از تخت . . .(۲) پناه ملک شاهنشاه طغول
خداوند جهان سلطان عادل

(۳) بسلطانی پتاج و تخت پیومت
بجای ارسلان بر تخت به نشست

(۴) من این گنجینه را سر می کشادم
بنای این عمارت می نهادم

(۵) اشارت ذنکی از درگاه معمور
بسغل بنده القا کرد منشور

(۶) کزین مان تحفه عالی بسازد
که عقل از منتش گردن فرازد

(۷) قبول بندگی را ماز دادم
سلامت را بخون خط باز دادم

The line giving the date of completion of the poem (in A.H. 576 = A.D. 1180) mentioned by Rieu, p. 566^a, is not found in any of our copies.

Nizâmi also states at the end how he was honourably received and highly rewarded by Qizil Arslân.

چنان رفتم که مسوی کعبه حجاج
چنان باز آمدم کاحمد ذمعراج

The poem ends with a short eulogy on the prince Naşrat-ud-Dîn.

موید نصرة الدین کافرینش
ذ نام او پذیرد نور بیشن

The Khusrû-wa-Shîrîn was lithographed at Lahore in A.H. 1288. For the contents, see Hammer's Schirin, Leipzig., 1809.

III.

fol. 102^b.

لیلی و مجنون LAYLÂ AND MAJNÛN.

A poem on the loves of Laylâ and Majnûn.

Begins—

ای نام تو بهترین سر اخاز
بی نام تو نامه کی کنم باز

The poem is dedicated to Akhtashân Shâh, or Shîrwân Shâh (d. in A.H. 584), as mentioned in the epilogue, fol. 156^b.

نه شروان شاه بل جهان شاه
کیخسرو ثانی اخشنان شاه

On fol. 106^b the poet says that he received a letter from that king requesting him to take Laylâ Majnûn as his next subject, after the completion of Shîrîn Khusrû. Hence he composed the present poem, as he says on fol. 107^a, consisting of more than four thousand verses, completing it at the end of Rajab, A.H. 574 = A.D. 1178 (probably a mistake for A.H. 584 = A.D. 1188.

این چار هزار بیت و اکثر
مشد گفته بیچار ماه کمتر . . .
کارامسته مشد به بهترین حال
در ملح رجب بشی و فا دال
تاریخ عیان که داشت با خود
هفتاد و چهار بود و پانصد

هشتاد و چهار is evidently a mistake for هشتاد و چهار, as it has already been mentioned that Nizâmî composed his Khusrû Shîrîn in A.H. 576 = A.D. 1180.

The story begins on fol. 112^a :—

گوینده دامستان چنین گفت
آن لحظه که در این سخن سفت

The poem ends with a dedication to the same Akhtashân Shâh. Edited, Lucknow, 1870 and 1888. Translated into English by J. Atkinson in 1836.

IV.

fol. 157^b.

هفت پیکر

HAFT PAYKAR.

Haft Paykar, or "The Seven Images," containing seven stories related by the seven favourites of the king, Bahrâm Gûr, hence its other name, **قصه بهرام گور**

Begins—

ای جهان دیده بود خویش از تو
هیچ بودی نبود پیش از تو

The poem was written for 'Alâ-ud-Din Karb Arslân, a descendant of Aqshanqar Alîmadîlî (d. A.H. 527 = A.D. 1132). He was governor of Marâgah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmil, vol. xii., p. 156, and vol. x., p. 483.

The poet refers to the above king on fol. 160^b :—

حمدۀ مملکت علۀ الدین
حافظ و ناصر زمان و زمین
شاه کرب ارسلان کشور گیر
به از الپ ارسلان بساج و سریر
نسل اقشنتری موید ازو
جد و ابا کمال امجد ازو

Other copies have قزل ارسلان and الپ ارسلان substituted for کرب ارسلان

G. Flügel and several others assert that the poem was dedicated to Qizil Arslân, but it seems improbable, as this Arslân died in A.H. 587 = A.D. 1191, while the poem was composed in A.H. 593 = A.D. 1196 (see Rieu, p. 567.) Dr. Ethé, India Office Lib. Cat., No. 972, 4), is, however, of opinion that it was dedicated to Nasrat-ud-Din Arslân, who ascended the throne of Mûsil in A.H. 598 = A.D. 1201.

On fol. 164^a begins the story :—

گوهر امای گنج خانه راز
گنج گوهر چنین کشاید باز

The prologue, fol. 215^a, contains the date of the composition, the 14th of Ramadān, A.H. 593 = A.D. 1196.

از پس پانصد و نود سه قرآن
گفتم این نامه را چو ناموران
روز بد چارده ذ ماه صیام
چار ساعت ذ روز رفته تمام

Some copies read an erroneous date, A.H. 598 = A.D. 1201.

The Haft Paykar was lithographed in Bombay, 1849, and Lucknow, A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

V.

fol. 215^b.

اسکندر نامه

ISKANDAR NÂMAH.

The Book of Alexander.

Begins—

خدایا چهان بادشاهی تراست
ذ ما خدمت آید خدائی تراست

The poem is divided into two parts; the first part, called Sharaf Nâma-i-Iskandarî, or Iskandar Nâma-i-Barî, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously as Khirad Nâma-i-Iskandarî, Iqbâl Nâma-i-Iskandarî or Iskandar Nâma-i-Bâhri, describes the king as a prophet and philosopher, and relates his adventures at sea.

In the prologue, after highly eulogising the king Nasrat-ud-Dîn, the poet says that the monarch had wished the poem to be dedicated to him.

جهان پهلوان نصرت الدین که هست
بر اعدای خود چون فلک چیره دست
چو فرمان چنین آمد از شهریار
که بر نام ما نقش بند این نگار

Nasrat-ud-Din Abû Bakr bin Atâbak Muhammâd ascended the throne at Tabrîz, A.H. 587 = A.D. 1191, on the assassination of his uncle, Qizil Arslân, and died in A.H. 607 = A.D. 1210. (See *Halîb-us-Siyâr*, vol. ii., Juz 4, p. 127.)

The story begins on fol. 225^a :—

گزارنده نامه خسروی
چنین داد نظم مخن را نوی

In Copy No. 38, fol. 341^b, the poet enumerates his works thus :—

سوی مخزن آوردم اول پسیج
که مستی نکردم دران کار هیچ
درو چرب و شیرینی انگیختم
بسیرین و خسرو درآویختم
وزانجا سراپرده بیرون زدم
در عشق لیلی و مجنون زدم
چو زان دامستان باز پرداختم
سوی هفت پیکر فرمن تاختم
کنون بر بساط مخن پروری
ذنم کومن اقبال اسکندری

From this it is clear that the *Iskandar Nâmah* was composed after the *Haft Paykar*, i.e., after A.H. 593 = A.D. 1196.

In other copies the date of composition of the *Iskandar Nâmah* is given A.H. 597 = A.D. 1200.

بشارین پانصد نوی هفت میال
چهارم محرم بوقت زوال

and this date is supported by the author of the *Nashâtâr-i-Ishq*, fol. 1832. But the present copy and copies of earlier dates do not mention any verse giving the date of composition.

The epilogue to the first part ends with a panegyric on the same Nasrat-ud-Dîn.

On fol. 293^b the second part of the *Iskandar Nâmah*, called in the heading *كتاب اقبالنامه*, begins—

خرد هر کجا گنجی آرد پدید
ز نام خدا مازد آنرا کلید

The prologue contains a dedication to Malik Qâhir 'Izzud-Dîn Mas'ûd bin Nûr-ud-Dîn Arslân, who became the ruler of Mauşil in A.H. 607 = A.D. 1210, and died in A.H. 615 = A.D. 1218.

سر سرفرازان و گردنشان
ملک عزالدین قاهر شه نشان
بطغراي دولت چو طغول نگین
ابو الفتن مسعود بن نورالدین

In the epilogue, fol. 337^a, the poet says that he had reached at this stage the age of sixty.

ب شخصت آمد اندازه مال من
نگشت از خود آوازه حال من

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "Die Alexandersage beiden Orientalen," Leipzig, 1851, pp. 33-50.

The whole of the first part has been translated into English by Capt. H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nâma-i-Bahri, by Dr. Sprenger, Calcutta, 1852 and 1869.

A short statement of the contents will be found in Erdmann's work, vol. i., p. 24, and a fuller abstract in Bäcker's Memoir, pp. 101-171. See also Ethé, "Alexanders Zug zun Lebensquelle," Sitzungsberichte der bayrischen Akademie, 1871, pp. 343-405.

In noticing a copy of the Khamsah, Dr. E. Denison Ross, in his Cat. of the Arabic and Persian MSS., in the India Office Lib., pp. 26-27, has described a copy of the Iskandar Nâmah, which is particularly interesting for offering a recension of the poem. This version is not divided into two parts, and the learned doctor has made ingenious attempts in showing the considerable differences from other known versions.

Written in a fine minute Nasta'liq within four gold borders.
Dated, the 20th Safar, A.H. 835.

Scribe

محمد بن علي

No. 38.

foll. 507; margl. col. of 16 lines, central col. of 21 lines.

Size 9 x 6½; 6½ x 4.

The same

Another copy of Nizâmi's Khamsah.

Contents:—

fol. 1^b. مخزن الامصار Makhzan-ul-Asrâr.

The colophon, fol. 43^a, is dated the 14th Rajab, A.H. 882.

fol. 43^b. خسرو و شیرین Khusru wa Shîrîn.

This portion is dated, fol. 158^a, the 18th Dîqa'ad A.H. 882.

fol. 158^b. لیلی و مجنون Laylâ wa Majnûn.

Dated, fol. 240^a, 17th Muhurram, A.H. 883.

fol. 240^b. هفت پیکر Haft Paykar.

Dated, fol. 327^a, 8th Rabi' I, A.H. 883.

fol. 327^b. The first part of the Iskandar Nâmah, called in the heading كتاب شرفنامه اسكندری

Dated, fol. 444^a, the 23rd Jamâdî I, A.H. 883.

fol. 444^b. The second part of the Iskandar Nâmah, called كتاب اقبالنامه

Colophon, dated the 3rd Rajab, A.H. 883.

fol. 22^a, 65^b, 85^a, 101^b, 105^b, 203^b, 204^a, 210^a, 227^a, 233^a, 235^b, 255^a, 261^b, 273^b, 370^b, 382^a, 469^b contain miniatures in Persian style.

Written in a fine clear Nasta'liq, with a double page 'unwâr at the beginning of the work, and illuminated headings at the beginning of each poem.

On fol. 1^a, a note, written in a gold circle, runs thus:—

خمسة مولانا نظامي از خزانه قطب شاه مقابله کرد اخند ملا روخا

It also bears the seals of 'Inâyat Khân Shâh Jahâni and 'Abdur Rashîd-i-Daylamî, two nobles of the court of the Emperor Shâh Jahân.

No. 39.

foll. 278; lines 20; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

FOUR MASNAWÎS BY NIZÂMÎ.

1. fol. 1^b. مخزن الامصار
2. fol. 31^b. خسرو و شیرین
3. fol. 107^b. هفت پیکر
4. fol. 168^a. Iskandar Nâmah (the first part).

Twenty-seven lines from the beginning are wanting, and the poem abruptly opens with the line:—

خرد تا ابد در نیابد ترا
که تاب خرد بر نتابد ترا

fol. 252^b. The second part of the Iskandar Nâmah, called in the heading خرد نامه

folios containing about one thousand two hundred verses are missing at the end.

Written in a beautiful Nasta'liq, apparently in the 16th century.

No. 40.

foll. 110; lines 17; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

TWO MASNAWÎS BY NIZÂMÎ.

1. fol. 3^b. مخزن الامصار
2. fol. 39^b. لیلی مجذون

foll. 2^b, 3^a, 7^b, 21^b, 26^b, 56^b, 65^b and 80^a contain fine, but faded miniatures.

This splendid copy is written within four gold-ruled borders in a very minute and beautiful Nasta'liq, with a fine illuminated double-page 'unwân, at the beginning of the مخزن الامصار, and an exquisitely decorated heading at the beginning of the Laylâ Majnûn.

Not dated, apparently 15th century.

[S. Khurshid Nawâb.]

No. 41.

foll. 297; lines 12; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

خسرو شیرین

KHUSRÛ SHÎRÎN.Khusrû Shîrîn; begins as usual.foll. 31^a, 32^b, 40^a, 42^a, 43^b, 45^a, 48^a, 54^a, 57^a, 59^b, 62^b, 76^a, 84^a, 89^a, 93^b, 96^b, 108^b, 114^a, 119^b, 149^a, 151^b, 155^a, 169^a, 184^a and 283^a contain exquisite miniatures in Indian style.Written in fine Indian Nasta'liq, between fancy gold grounds, within thick gold and coloured borders. In the colophon it is stated that the manuscript was transcribed for one Yûsuf Khân.Dated, Monday the 22nd Dil Hajj A.H. 1237.

No. 42.

foll. 234; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

اسکندر نامہ

ISKANDAR NÂMAH.

The first part of the Iskandar Nâmah, generally called the شرفنامہ اسکندری

foll. 30^b, 32^a, 43^a, 84^a, 98^b, 121^a, 130^a, 169^b, 170^a and 198^b contain fine miniatures in the Indian style, illustrating the text.On fol. 226^b, space for miniature is left blank.

Written in a clear Indian Nasta'liq, with a fine double-page 'unwâن. Not dated. 17th century.

No. 43.

foll. 123; lines 817; size $9\frac{3}{4} \times 5$; $7\frac{1}{4} \times 3$.

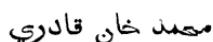
The same.

This copy contains scanty notes on the margin in the same hand-writing as the text.

The headings are in red.

Written in a clear Nasta'liq within red-ruled borders.

Dated 27th Ṣafar, A.H. 1143.

Scribe, Muhammad Khân Qâdirî. 

S. Khurshid Nawâb.

No. 44.

foll. 246; lines 15; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

The same.

Another copy of the first part of the Iskandar Nâmah.

foll. 7^b, 15^b, 21^b, 22^b, 27^a, 30^a, 36^b, 38^b, 45^b, 46^b, 49^a, 53^b, 56^a, 62^b, 64^a, 66^a, 67^a, 71^a, 76^a, 79^b, 83^a, 86^a, 91^a, 92^a, 96^b, 103^b, 108^a, 111^b, 117^a, 121^b, 124^b, 128^b, 133^a, 138^a, 144^a, 147^b, 154^b, 163^a, 165^b, 171^b, 178^b, 183^a, 188^b, 200^a, 209^a, 217^a, 223^b, 227^a, 236^a and 243^b contain fine coloured illustrations in Indian style.

Written in fine bold Nasta'liq, within gold ornamented grounds, with a double-page 'unwâن at the beginning.

Copyist, 

Dated Lahore, Sunday the 11th Ṣafar, A.H. 1144.

No. 45.

fol. 13; lines 23; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$

خلاصه خمسه نظاہی

KHULĀSA-I-KHAMSA-I-NIZĀMÎ.

Extracts from the five Maṣnawîs of Nîzâmî, with a short prose preface.

Begins—

بر اصحاب دولت و ارباب مکنت واجب و لازم است که بعد از
قرأت قران کریم و تلاوت فرقان قدیم الخ

This redaction is divided into thirty-seven chapters according to the subjects, which are generally concerned with moral and religious precepts.

The first chapter, در توحید و مناجات, begins thus on fol. 2^a—

ای همه هستی ذ تو پیدا شده

خاک ضعیف از تو توانا شده

Other copies of the Khulâsah are mentioned in Rieu, p. 575; Ethé, Bodl., col. 493, and Pertsch, Berl., No. 738; see also Sprenger, p. 521. A copy of similar extracts, divided into thirty-five chapters, is described in Ethé, India Office Lib. Cat., No. 982. See also Ethé, Bodl., Nos. 597 and 598, Rieu (*ib.*), and Pertsch, Berl. (*ib.*).

Written in fine clear Nasta'liq, within four gold-ruled borders, with the headings in red.

Dated A.H. 1061.

Scribe, Muhammad 'Ali محمد علی

No. 46.

fol. 473; 25 lines in four centre columns; 63 lines in marginal column;
size 14×9 ; $12\frac{1}{2} \times 8$; $9\frac{1}{4} \times 5\frac{1}{2}$.

كليات شيخ فريد الدين عطار

KULLIYÂT-I-SHAYKH FARÎD-UD-DÎN
'ATTÂR.

The complete poetical works of Farîd-ud-Dîn 'Attâr.

ابو حامد محمد بن ابوبکر ابراهیم فرید الدین عطار البیسابوری, the celebrated mystic and a most profound Sufi poet, about whom Jalâl-ud-Dîn Rûmî, the greatest of all the Sufi poets, is said to have made the following remarks:—

هفت شهر عشق را عطار گشت

ما هنوز اندر خم یک کوچه ایم

was born in Shâdiyâkh, near Nîshâpûr in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar, and was killed by the Muâgals in A.H. 627 = A.D. 1229, at the age of 114 lunar years. 'Attâr, who is more renowned as a Sufî than a poet, derived his poetical title from the profession of his father, a druggist, which 'Attâr himself continued for some time. Meagre and unreliable accounts of his life are found in the Tadkiras, and I should like to refer to the life added in the beginning of the Taâdkirat-ul-Auliyâ, edited by Dr. Browne. See also Taqî Auhâdi, fol. 450; Nafahât; Haft Iqlîm, fol. 216; Majâlis-ul-'Ushshâq, fol. 92; Makhzan-ul-âgarâ'ib; Daulat Shâh and II. Kh., vol. ii., p. 68.

For further notices on his life and his complete works, see Rieu, i., p. 344, and vol. ii., pp. 576-580; Ethé, Bodl. Lib. Cat., Nos. 622-636; Ethé, India Office Lib. Cat., Nos. 1031-1033; Sprenger, Oude Cat., pp. 346-358; Camb. Univ. Lib. Cat., p. 310; Ouseley's Biographical Notices, p. 236, and G. Flügel, p. 509.

Besides his well-known work, Taâdkirat-ul-Auliyâ and a diwân, containing, according to Makhzan-ul-âgarâ'ib, thirty thousand verses and

ten thousand Rubâ'is, 'Aṭṭâr is said to have left forty Maṣnawîs, of which the following are known:—

(14) وصیت نامه	(1) اسرار نامه
(15) ببل نامه	(2) الہی نامه
(16) اسرار شہود	(3) مصیبہ نامہ
(17) گل خسرو	(4) جواہر الذات
(18) مظہر العجایب	(5) اشتر نامہ
(19) خیاط نامہ	(6) مختار نامہ
(20) کنز الحثایق	(7) حیدر نامہ
(21) ہفت وادی	(8) بیسر نامہ
(22) لسان الغیب	(9) میاہ نامہ
(23) مفتاح الفتوح	(10) منطق الطیر
(24) منصور نامہ	(11) گل هرمز or خسرو نامہ
(25) کنز البحر	(12) پند نامہ
	(13) وصلت نامہ

Ethé, Bodl. Lib. Cat., Nos. 622-25, mentions three copies of the Kulliyât, each containing twenty or twenty-one Maṣnawîs, and Sprenger also mentions a similar number of Maṣnawîs. But our copy of the Kulliyât contains the poet's dîwân and twelve Maṣnawîs only.

Contents (marginal column):—

I.

foll. 1^b-93^a.

جوہر الذات

JAUHAR-UD-DÂT.

This is only the second of the three daftars into which the poem is divided. The first and the second daftars are wanting in this copy. It begins thus:—

تعالی اللہ ازین دیدار پر نور
کہ در ذراست عالم گشت مشہور

It is incomplete towards the end, and breaks off abruptly on fol. 93^a with the first part of a verse, viz., بود کایجا توزین سر حقیقت. The second part of twenty verses at the end are wanting, and space is left blank for them. On fol. 21 about forty-four verses are wanting, and after fol. 8 three folios, containing about two hundred and fifty verses, are missing. The poem is also called **جوهر ذات**—جواهر الذات and **جواهر نامه**. For other copies see Sprenger, Oude Cat., p. 351; W. Pertsch, Berlin Cat., p. 780; Ethé, Bodl. Lib. Cat., No. 622, 623, etc.; Rieu, ii., pp. 576-577; Ethé, India Office Lib. Cat., No. 1031, 1017, etc., and G. Flügel, i., p. 513.

II.

fol. 1^b (centre column).

مظہر العجایب

MAZHAR-UL-‘AJĀ’IB.

Beginning—

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

On fol. 3^a, the author, after giving the title of the poem in this way—

این کتابیم از غرایب آمد است
مظہر سر عجایب آمد است *

enumerates his following previous compositions:—

خسرو گل	جوهر ذات
بلبل نامه	اشتر نامه
الهی نامه	منطق الطیر
پند نامه	محبیت نامه
and	اسرار نامه
تذکرة الاولیا	وصلت نامه

Thirty-eight lines, which were missing on fol. 21, have been recently added by the scribe of this library.

After fol. 8, three folios, containing about three hundred verses, are missing.

For other copies, see Sprenger, Oude Cat., p. 353; Rieu, p. 579; Ethé, Bodl. Lib. Cat., No. 622, 5, etc., and Ethé, India Office Lib. Cat., No. 1131, 18, etc.

fol. 70^b–71^a. Centre column blank.

III.

fol. 71^b.

منطق الطير

MANTIQ-UT-TAYR.

Beginning—

آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را

The poem is divided into thirty sections, مقاله. The verse giving the date of its composition A.H. 583 = A.D. 1187, quoted in Rieu Suppl., No. 235, ii., is wanting here.

Lithographed in Lucknow, A.H. 1288, and Bombay, A.H. 1280.

Edited by Garcin de Tassy, Paris, 1857; translated into French in 1863. For other copies, see Sprenger, Oude Cat., p. 354; Ethé, Bodl. Lib. Cat., No. 622, etc.; Rieu, p. 576^a; Pertsch, Berlin Cat., No. 753; G. Flügel, i., pp. 509 and 511: Browne, Camb. Univ. Lib. Cat., p. 312.

fol. 121^a blank.

IV.

fol. 121^b.

حلاج نامه or منصور نامه

HALLÂJ NÂMAH OR MANSÛR NÂMAH.

Beginning—

بود منصوري عجب شوریده حل
در ره تحقیق او را صد کمال

This poem, seldom found in other copies of the Kulliyât, is noticed in Stewart Cat., p. 60; Ethé, Bodl. Lib. Cat., No. 623, 15, and Ethé, India Office Lib. Cat., No. 1033, 13.

fol. 124^a–125^a blank.

V.

fol. 125^b.

محبیت نامه

MUSÍBAT NÂMAH.

It is also called نزهت نامه. See Upsala Cat., p. 100.

Begins—

حمد پاک از جان پاک آن پاک را
 کو خلافت داد مشت خاک را

The poem is divided into forty chapters, enumerated by Sprenger, Oude Cat., p. 349. See also Rieu, p. 576; Ethé, Bodl. Lib. Cat., No. 622, 12; Pertsch, Berlin Cat., No. 761; and G. Flügel, i., p. 510.
 foll. 200^b—201 blank.

VI.

fol. 201^b.

لسان الغیب

LISÂN-UL-ĞAYB.

Begins—

اسم توحید ابتدای نام اوست
 مرغ روح جملگی در دام اوست

See Ethé, Bodl. Lib. Cat., No. 622, Art. 4, etc.; Ethé, India Office Lib. Cat., No. 1031, 16, etc.

Spaces for headings are left blank.

fol. 249^a blank.

VII.

fol. 249^b.

خیاط نامه

KHIYÂT NÂMAH.

Begins—

بنام آنکه هستی زو نشان یافت
 نشوم ناطقه زو نور جان یافت

The title of the poem occurs in the following verse (fol. 249^b) :—

چو بر کاغذ نهادم نوک خامه
نوشتم نام این خیاط نامه

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356. See Ethé, Bodl., No. 624, Art. 16; Ethé, India Office Lib. Cat., No. 1033, 11.

fol. 259^b—260^a blank.

VIII.

fol. 260^b.

مفتاح الفتوح

MIIFTÂH-AL-FUTÛH.

Begins—

پناه من بعی کو نمیرد
باھی عذر صد عصیان پذیرد

The title is mentioned in the following : fol 261^b.

” تو مفتاح الفتوحش نام کن هان ”

For other copies, see Ethé, Bodl., Nos. 622, Art. 19; 623, Art. 10; 624, Art. 7; 627, Art. 3, and Rieu Suppl., No. 235, vi.; Ethé, India Office Lib. Cat., Nos. 1031, 11, etc.

fol. 277^b—278^a blank.

IX.

fol. 278^b.

کنز الحقایق

KANZ-UL-HAQÂIQ.

Begins—

بنام آنکه جانرا نور دین داد
خود را در خدا دانی یقین داد

The following verse on fol. 280^a gives the title of the poem :—

چو گفتم اندرو چندین حقایق
نهادم نام او کنز الحقایق

For other copies, see Sprenger, p. 356, where the initial line is different; Ethé, Bodl., Nos. 622, Art. 18; 623, Art. 9; Rieu Suppl., No. 235, v.; Ethé, India Office Lib. Cat., No. 1031, 13, etc. fol. 292^a blank.

X.

fol. 292^b.

هفت وادی

HAFT WÂDÎ.

Begins—

حمد پاک از جان پاک آن پاک را
کو خلافت داد مشت خاک را

Some seven or eight verses of the beginning are, with slight alteration, exactly the same as in the *مصيبت نامه*

For other copies, see Sprenger, p. 357, and Ethé, Bodl., No. 622, Art. 9; Ethé, India Office Lib. Cat., No. 1031, 6, etc.

Spaces for headings are left blank throughout.
fol. 299^a blank.

XI.

fol. 299^b.

امتن نامه

USHTUR NÂMAH.

Begins—

ابدا بر نام حی لا یزال
صانع اشیا و ابداع جلال

For other copies, see Sprenger, p. 352; Rieu, p. 578; Ethé, Bodl., No. 622, Art. 15, and Leyden Cat., ii., p. 114; Sprenger Cat., p. 352; W. Pertsch, Berlin Cat., p. 717; Ethé, India Office Lib. Cat., No. 1031, 1, etc.

Spaces for headings are left blank.
fol. 348^a blank.

XII.

fol. 343^b.

پند نامه

PAND NÂMAH.

The most popular of all the poems of 'Aṭṭâr.

Begins—

حمد بیحد مر خدای پاک را
آنکه ایمان داد مشت خاک را

For other copies, see Rieu, p. 579; Sprenger, p. 355; Ethé, Bodl., No. 622, Art. 10 (where the initial line is different); W. Pertsch, Berlin Cat., pp. 72, 91, etc.; G. Flügel, i., p. 511, and iii., p. 415; Rosen, Pers. MSS., p. 202, etc.

This poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann. Hâjî Khal, vol. ii., p. 68, mentions a Turkish commentary on the Pand Nâmah, by Sham'i (d. 1009), entitled Sa'âdat Nâmah. For other editions and translations, see Ethé, India Office Lib. Cat., No. 1031.

fol. 355^b and 356^a blank.

XIII.

fol. 356^b.

دیوان

DİWÂN.

Containing Qâsîdas, Ȣazals and Rubâ'iyât.

fol. 356^b. Beginning of Qâsîdas without alphabetical order.

سبحان خالقی که صفاتش ذکریا
بر خاک عجز میفگند عقل انبیا

fol. 365^b. Ȣazals not alphabetically arranged.

Begins—

پیر ما میرفت هنگام سهر
او فتادش بر خراباتی گذر

fol. 413^b-419^a. Rubâ'iyât (about 191 in number).

Begin—

از عشق تو کام دل ما ناکامیست
ارام گرفتیم ذ بی آرامیست
ای زاهد نیکنام منشین با من
بر خیز که سرمایه من بد نامیست

fol. 419^b-420^a blank.

fol. 420^b. Spaces for eleven quatrains are left blank.

fol. 421. Another series of Rubâ'iyyât, numbering one thousand seven hundred and eighty-four.

Opens thus:—

ای هفت میهربان در تو
وی هشت بهشت رهگذار در تو
رخ زرد و کبود چامه خورشید منیر
سرگشته ذره غبار در تو

The total number of Rubâ'iyyât in this dîwân is one thousand nine hundred and seventy-five only, while the number of gâzals, compared with another copy of the dîwân mentioned hereafter, is much less.

For other copies, see Sprenger, Oude Cat., p. 348; Ethé, Bodl., No. 636; Ethé, India Office Lib. Cat., No. 1031, etc. See also G. Flügel, iii., p. 447, where a copy of the Qâsîdah, entitled لجۃ الابرار, is described.

A very correct copy, written in a fine clear Nasta'liq, within gold-ruled borders. The frontispiece of each of the Maṣnawis is fairly decorated.

Not dated; apparently 17th century.

No. 47.

fol. 442; centre column 15 lines; marginal column 24–26 lines.

Size $10\frac{3}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

سبعد فرید الدین عطار

SEVEN MAṢNAWÎ POEMS OF FARÎD-UD-DÎN 'ATTÂR.

I.

fol. 1^b.

الهی نامه

ILÂHÎ NÂMAH.

Begins—

الهی نامه را اخاز کردم
بنامت باب نامه باز کردم

The poem is divided into twenty-two chapters, described by Sprenger, p. 357. See Ethé, Bodl., No. 622, Art. 11; Rieu, p. 576, and Stewart's Cat., p. 61.

Colophon: Dated, Şâh Jahân Âbâd, the 24th Ramaḍân, A.H. 1133, during the reign of Muḥammad Şâh.
fol. 127^b—128^a blank.

II.

fol. 128^b.

اسرار نامه

ASRÂR NÂMAH.

Begins—

بنام آنکه جانرا نور دین داد

خرد را در خدادانی یقین داد

According to Sprenger, p. 358, the poem is divided into twenty chapters, مقالات, and according to Ethé, India Office Lib. Cat., No. 1031, 12, into nineteen.

For other copies, see Rieu, p. 576; Ethé, Bodl., No. 622, Art. 18; Pertsch, Gotha, No. 52; G. Flügel, i., p. 510; St. Petersburg, p. 332, and Pertsch, Berl., No. 688.

The work has been lithographed at Tehran, A.H. 1298.

Dated the 13th Ṣafar, A.H. 1123.

fol. 175^a blank.

III.

fol. 175¹.

اشتر نامه

USHTUR NÂMAH.

(See No. 46 above, Art. XI.)

This is dated the 27th Ṣafar, A.H. 1123.
fol. 296^b—297^a blank.

IV.

fol. 297^b.

مُصَبِّبَتْ نَامَه

MUSÎBAT NÂMAH.

(See No. 46 above, Art. V.)

Dated 17th Rajab, A.H. 1123.

fol. 407^a blank.

V.

fol. 407^b.

بَلْبَلْ نَامَه

BULBUL NÂMAH.

Begins—

قلم بردار راز دل عیان کن
 مرا غازش بنام خیب دان کن

See Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 8; Ethé, India Office Lib. Cat., No. 1031, 3.

VI.

fol. 413^b.

بَيْسَرْ نَامَه

BÎSAR NÂMAH.

Begins—

من بغیر تو نه بینم در جهان
 قادرًا پرورنگارا جاودان

The title of the poem occurs on fol. 416^a.

سر بیسر نامه را پیدا کنم
 حاشقانرا در جهان مشیدا کنم

See Sprenger, p. 349, and Ethé, Bodl., No. 622, Art. 17; Ethé, India Office Lib. Cat., No. 1031, 7, etc.

fol. 417^a blank.

VII.

fol. 417^b.

وصلت نامه

WASLAT NÂMAH.

Begins—

ابتدا اول بنام کردگار
 خالق هفت و شش و پیش و چهار

fol. 418^b. l. 11 contains the title of the book.

نام این کرده بوصلت نامه من
 زانکه وصلت دیده ام از خویشتن

See Rieu, p. 579; Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 7; Ethé, India Office Lib. Cat., No. 1031, 10.

Written in a careless Nasta'liq.

fol. 1^a contains two seals of Mirzâ Khurram Bakht, son of Mirzâ Jahândâr Shâh, son of Shâh 'Alam, King of Delhi.

No. 48.

fol. 375; lls. 15. Size $8\frac{3}{4} \times 5\frac{3}{4}$; 6 x 3.

مظہر العجائب

MAZHAR-UL-'AJÂ'IB.

Another copy of Mazhar-ul-'Ajâ'ib, by Farid-ud-Din 'Attâr.

Written in ordinary Nasta'liq. Dated, Patna, 15th Sha'bân; the year is not given. Written by Amân Ullah. 18th century.

No. 49.

fol. 110; lls. 25; in four gold-ruled columns. Size $11\frac{1}{2} \times 7$; $9 \times 5\frac{1}{4}$.

جوهر الذات دفتر اول

JAUHAR-UD-DÂT.

First Daftār (Book) of Jauhar-ud-Dât, by Farīd-ud-Dīn ‘Attār.

Begins as usual.

Written in fine clear Nasta’liq. Not dated, probably 17th century.

No. 50.

fol. 145; lls. 17. Size 6×4 ; $4\frac{1}{4} \times 2\frac{1}{4}$.

منطق الطير

MANTIQ-UT-TAYR.

Another copy of Mantiq-ut-Tayr.

Begins as usual.

fol. 1^a, 11^b, 33^b, 41^b and 77^a, contain miniatures very much damaged. The headings are written in Naskh, with gold.

Written in an elegant minute Nasta’liq character, within gold-ruled borders, with beautiful but faded ‘unwâr.

Dated, 7th Jamâdi I, A.H. 842.

(Dâmir ud Din.)

No. 51.

foll. 163; ll. 14; size $8\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Faridu'd-Din 'Attâr's, **منطق الطير**, with a complete copy of **اسرار نامه** and some fragments from his other Maṣnawîs on the margin.

fol. 1^b (centre column) begins the **منطق الطير**

On fol. 3^b (margin) begins the **اسرار نامه**, and it ends on the margin of fol. 69^a.

The following verse in the epilogue gives A.H. 573 as the date of composition of this poem:—

پانصد و هفتاد و سه بگذشت سال
هم ذ تاریخ رسول ذوالجلال

but Rieu Suppl., No. 235, quotes a verse giving the date A.H. 583.

Written in fine and clear Nasta'liq, within gold-ruled borders.

Not dated, apparently 14th century.

No. 52.

foll. 334; ll. 13; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

دیوان فریدالدین عطار

DÎWÂN-I-FARÎD-UD-DÎN 'ATTÂR.

Another copy of Farid-ud-Dîn 'Attâr's diwân, containing about one thousand two hundred verses of Qâsîdas and four thousand verses of Gazals.

Qâsîdas, without any alphabetical arrangement, begin as usual.

The Gazals, alphabetically arranged, begin as in Sprenger, p. 348, on fol. 54^a:—

گفتم اندر مهنت و خواری مرا
چون به بینی نیز بگذاری مرا

It is remarkable that this copy of the *diwân* does not contain the *Gazals* ending in the letters ظ ظ ظ ظ and ف ف ف ف.

One or two folios are wanting at the end.

Written in a very modern hand; probably 19th century.

No. 53.

foll. 66; lines 14: size $11 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

دیوان معین چشتی

DÎWÂN-I-MU'ÎN-I-CHISHTÎ.

The *diwân* of Khwâjâh Mu'in ud-Dîn Chishtî, with the Takhallus Mu'in containing mystical and *şufistic* poems in alphabetical order.

Beginning—

ربوده جان و دلم را جمال نام خدا
نواخت تشنہ لیانرا زلال نام خدا

The only source which leads us to suppose that the author of this *diwân* is the celebrated Khwâjâh Mu'in ud-Dîn Chishtî, is, that some of its verses are found quoted in Taqî Auhâdi's 'Urafât, fol. 672^a, and Wâlih's Riyâd ush Shu'arâ, fol. 375^a, which they attribute to this holy saint; but neither of them, nor any other authority, distinctly says that Mu'in Chishtî is the author of any *diwân*.

Khwâjâh Mu'in-ud-Dîn Hâsan al-Sanjarî, بن خواجه غیاث الدین حسن السنجری, the most distinguished saint of the Chishtiyah sect, was the son of Khwâjâh Ǧiyâş ud-Dîn Hâsan, and was born in Sistân in A.H. 537 = A.D. 1142. He was the disciple of Shaykh 'Uşmân Hârûnî, with whom he remained for fifteen years. He came to Ajmîr during the time of Pithaurâ, the Râjah of that place, who was defeated by Şâhîb ud-Dîn Ǧûrî in A.H. 588 = A.D. 1192. Here he died on the 6th of Rajab, A.H. 633 = A.D. 1235, and his shrine was constantly visited by emperors and princes, and attracts even to this day crowds of votaries.

See Akhbâr-ul-Akhyâr, p. 26; Safinat-ul-Auliyâ, p. 158; Miftâh-ut-Tawârikh, p. 87; Makhzan-ul-Ğarâ'ib, fol. 764; Majma'ul Fusulâ, i., p. 542, etc.

This copy of the *diwân* ends with the line—

چون معین معتبر بیادانی امته
یا الہی اکر تو میدانی

The subscription runs thus—

دیوان حضرت محیط بصر عرفان حضرت معین
الدین چشتی قدس سرہ العزیز

The *diwân* has been repeatedly lithographed in Lucknow, and lastly in 1898.

The greater portion of fol. 48^a and foll. 48^b, 49^a and 49^b are left blank. Written in ordinary rough *Nasta'liq*.

Dated the 4th Ramaḍān, A.H. 1256.

Scribe

نور الدین احمد

No. 54.

fol. 378; lines 21; size $11\frac{3}{4} \times 7$; $8\frac{1}{4} \times 4$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-ISFAHÂNÎ.

Beginning—

ای صفات تو بیانها را زیان انداخته

عزت ذات یقین را در کمان انداخته

Kamâl-ud-Dîn Ismâ'il, son of the celebrated Jamâl-ud-Dîn Muḥammad bin 'Abd-ur-Razzâq of Isfahân, came from a noble family of Isfahân, noted for learning and wealth. His father, Jamâl-ud-Dîn, who died, according to *Taqî Kâshî*, in A.H. 588 = A.D. 1192, was a favourite panegyrist of the *Šâ'îd* family, and has left a *diwân* (noticed in Sprenger, *Oude Cat.*, p. 445), extracts from which are quoted in *Daulat Shâh*, *Haft Iqlîm*, etc. Another son of Jamâl-ud-Dîn, named Mu'in-ud-Dîn 'Abd-ul-

Karîm, turned out a great scholar, while Kamâl-ud-Dîn became one of the distinguished poets of his time. It is said that there was a dispute among the later poets in regard to the relative merits of the father and the son, and Shaykh 'Ali Hazîn (d. A.H. 1180 = A.D. 1766) is said to have decided the question in this way:—

استاد سخن گرچه جمال است ولیکن
تمکیل همان طرز و روش کار کمال است

However, Kamâl gained the immortal fame of خلاق المعاي, or the inventor of new senses or ideas; and it can safely be remarked that, as a poet, he is more renowned than his father, Jamâl. Like his father, Kamâl also was a panegyrist of the Šâ'îd family, and most of the Qâsidas in his *diwân* are found in praise of Rukn-ud-Dîn Šâ'îd bin Mas'ûd.

Kamâl fell in the general massacre of the inhabitants of Isfahân by the Mugâls under Uktâi Qâân, and it is said that, when he was dying, he wrote the following Rubâ'i on the wall with his blood:—

دل خون شد و شرط جانگدازی این است
در حضرت او کمینه بازی این است
با این همه هم هیچ نی یارم کفت
شاید که ترا بندۀ نوازی این است

Daulat Shâh places the poet's death in the 2nd of Jamâdi II, A.H. 635 = A.D. 1237, and this date is generally accepted; Taqî Auhâdi, fol. 610, followed by the author of the Mir'ât-ul-‘Âlâm, fixes the poet's death in A.H. 639 = A.D. 1241; Khulâsat-ul-Afskâr, fol. 150, in A.H. 628 = A.D. 1230; and Nashtar-i-‘Ishq, fol. 1474, in A.H. 623 = A.D. 1226.

For other notices of the poet's life, see Habîb-us-Siyar, vol. ii., Juz 4, p. 190; Bahâristân, fol. 102; Haft Iqlîm, fol. 246^a; Âtash Kadah, p. 151; Makhzan-ul-‘Arâ'ib, fol. 709^b; see also Rieu, Pers. Cat., p. 581^a; Sprenger, Oude Cat., p. 454; Ethé, Bodl. Lib. Cat., Nos. 638-648; Ethé, India Office Lib. Cat., Nos. 1055-1057; W. Pertsch, Berl. Cat., p. 783, and Hammer Redekünste, p. 156.

This copy contains Qâsidas, Tarkîb-bands, Qîtâs, ‘Âzâs and Rubâ'is without alphabetical order. The persons praised being the following:—

fol. 11^a, Sultân ‘Alâ-ud-Dîn Tukush (A.H. 590-596); fol. 13^b, Giyâş-ud-Dîn Muhammad bin Khwârizm Shâh; fol. 15^a, Atâbak Sa‘d bin Zingî (A.H. 599-623); fol. 18^b, Atâbak Mu‘âzâffâr-ud-Dîn Abû Bakr bin Sa‘d Zingî (A.H. 623-658); fol. 26^a, Husâm-ud-Dîn Ardashîr bin Hasan of Mâzandrân; fol. 28^b, Naşrat-ud-Dîn; fol. 29^b, Nizâm-ul-Mulk

Muhammad; fol. 34^b, *Fakhr-ud-Dîn bin Nîzâm-ul-Mulk*; fol. 39^a, Sa'îd-Tâj-ud-Dîn Âlî; fol. 40^b, *Sharaf-ud-Dîn Âlî bin al-Fadl*; fol. 16^b, 'Izz-ud-Dîn Yahyâ; fol. 146^a, *Diyâ-ud-Dîn Ahmad bin Abû Bakr*; fol. 152^a, *Shihâb-ud-Dîn 'Azîz bin Sâ'ûjî*; fol. 161^b, *Nûr-ud-Dîn Nahwî*; fol. 162^b, *Rashîd-ud-Dîn Wa'twât*; fol. 165^b, *Zayn-ud-Dîn Suhrawardî*, etc., etc.; but the greater portion of the diwân is devoted to *Rukn-ud-Dîn Sâ'îd bin Mas'âd*.

foll. 1^b–183^a. Qâsîdas, intermixed with *Tarkîb*-bands.

fol. 183^b. Muqâtti'iât.

Begins—

آدمی را چهار خصلت هست

در دو گیتی ز باقی و فانی

fol. 250^a. A *Qî'âh*, with a letter in prose, addressed in reply to one *Sayf-ul-Mulk*.

fol. 269^b–281^a. Satirical *Qî'âs*, the first beginning with در هجو پسر زردوز

Begins—

پسر زردوز ان کنده شوخ

از برای درمی زر مرد

fol. 281^b. *Gazals*.

Begin—

ای دل و جان بیاد تو زنده

همه فانی تو حی پاینده

fol. 326^b. *Rûbâ'iyyât*.

Begin—

ای حکم ترا نهاده سرها کردن

در چپر طاعت فلك را کردن

ای طرفه که دریای کفت را از تیغ

اهیست بداندیش ترا ما کردن (?)

For other copies, see Rieu, p. 580^b; Ethé, Bodl., p. 507, and Pertsch, Berl., No. 762.*

* Selected poems, about one hundred in number, have been lately translated into English by Ethel Watts Mumford, and printed by the Constable press.

This valuable copy bears the seals of many noblemen of the court of the Emperor Shâh Jahân, such as بعدگ شاه جهان عبد الرشید دیلمی عنایت خان مشاھیه‌نی — اعتماد خان مشاھیه‌نی — and etc.

Written in fine *Nasta'liq*, within gold and coloured columns, with four beautifully illuminated headings at the beginnings of the *Qâşîdas*, the *Muqâtti'at*, the *Ĝazals* and the *Rûbâ'iyât*.

Not dated, apparently 15th century.

No. 55.

fol. 336; lines 17; size 10×6 ; $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Begins as above.

fol. 3^a–8^b. *Tarkib*-bands, intermixed with *Qit'as*, without any regard to alphabetical order.

fol. 8^b–174^a. *Qâşîdas*, alphabetically arranged.

fol. 174^a–205^b. *Muqâtti'at*, intermixed with *Tarkib*-bands and *Ĝazals*.

205^b–209^a. A *Maṣnawî*.

Begins—

تا زیانم بکام جنبان است

در ثنای رئیس لنیان است

fol. 209^b–285^a. *Qit'as*, *Ĝazals* and *Qâşîdas* all intermixed without any system or order.

fol. 285^a–336^a. *Rûbâ'iyât*.

Begins—

ای ملح تو آورده قلم را به سخن

وی ناطقه در وصف کفت بسته دهن

چون هر سخن آوری سخن از تو برد

پس چون سخن آوری کنم پیش تو من

This copy also bears the seals, dated A.H. 1044 and 1048, of *Inâyat Khân Shâh Jahânî*, 'Abd-ur-Râshîd-i-Daylamî, and of several other noble men of Shâh Jahân's court.

Written in a beautiful clear *Nasta'lîq*, within gold-coloured columns, with double-page 'unwâns.

Not dated, apparently 16th century.

No. 56.

fol. 10 ; lines 12 ; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رباعیات سیف الدین باخرزی

RUBÂ'İYÂT-I-SAYF-UD-DÎN BÂKHARZÎ.

A very rare copy of the Quatrains of Sayf-ud-Dîn of Bâkharz without alphabetical order.

Beginning—

ای سرتو در سینه هر صاحب راز

پیوسته در رحمت تو بورهمه باز

هر کس که بدرگاه تو آید به نیاز

محروم ذ درگاه تو کی کرد باز

Sâ'îd bin Muzaffar, better known as Sayf-ud-Dîn Bâkharzî, was a native of Bâkharz, between Nîshâpûr and Herât. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221), who made him his Khalifah, and afterwards sent to Bukhârâ to give spiritual instructions to the people. He was a contemporary of Halâkû Khân, who succeeded his brother Mangû Khân (d. A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dîn is reckoned as one of the greatest Şûfîs, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amîn Râzî, the author of the Haft Iqlîm, narrates that Mangû Khân's mother, who professed the Christian faith, founded a big Madrasah in Bukhârâ at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bukhârâ, where he died, according to Nafâhât, p. 494; Riyâl-ush-Shu'ara, fol. 174^a; Makhzan-ul-Ğarâ'ib, fol. 344, and Majma'ul Fusulâ, vol. i., p. 242, in

A.H. 658 = A.D. 1259. Our copy of the *Majális-ul-'Ushsháq*, fol. 103^b, reads the poet's death in A.H. 650 = 1252, agreeing with one of the two dates given in Sprenger, *Oude Cat.*, p. 561, where it is mentioned that Sayf-ud-Din died in A.H. 648 or 650. But the copy of the *Majális-ul-'Ushsháq*, described by Dr. Rieu in his *Persian Catalogue*, p. 352^a, bears A.H. 658. The author of the *Suhuf-i-Ibráhím* fixes Sayf-ud-Din's death in A.H. 659 = A.D. 1260.

For further notices on Sayf-ud-Din's life, see, besides the above references, *Taqî Auhâdi*, fol. 301; *Haft Iqlîm*, fol. 202, and *Âtash Kadâh*, p. 109.

The total number of Rubâ'is in our copy is fifty-one, and the poet's name occurs in the following last Rubâ'i:—

میباشد چهای دهر بسیار منال
هرکز مکن از زمانه اظهار ملال
کاین دولت دیگران وابن محمدست تو
چون نیک نکه کنی خیالست خیال

No other copy of the *Rubâ'is* is mentioned in any other catalogue.

Written diagonally, in a fine clear Nastaliq, within gold-ruled borders, with an artistic frontispiece.

Not dated, apparently 15th century.

Scribo فقیر حمید

A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the Z. D. M. G.

No. 57.

fol. 103; lines 20; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان اثیر اومانی

THE DÎWÂN OF ASÎR-I-AUMÂNÎ.

Beginning—

لمسه دیده از نسیم باد صبا

پیمن ز بلبل و گل باز شد بیرگ و نوا

Asîr-ud-Dîn Aumânî, called by the author of the *Âtash Kadah*, p. 340, Asîr-ud-Dîn 'Abd-Ullah al-awmâni, was a native of Aumân, a village in the district of Hamadân. Asîr was a pupil of Nâsîr-ud-Dîn Tûsî, who died in A.H. 672 = A.D. 1273, and a contemporary of Rûkn-ud-Dîn Qâbâ'i, Kamâl-i-Isfahâni and Majd-ud-Dîn Hamgar. He flourished during the time of Sultân Sulaymân, Shâh of Kurdistân, to whom he was a panegyrist, and to whose praise the greater portion of his dîwân is devoted. Daulat Shâh, p. 172, quotes a Qâsidah which Asîr is said to have composed in praise of the winter season, and to have addressed to Atâbak Uzbak bin Muhammad. Extracts of the Qâsîdas which Asîr and Kamâl addressed to each other are quoted in the *Haft Iqlîm*. Asîr was also well versed in Arabic, and died, according to Taqî Kâshî, Onde Cat., p. 17, No. 51, and Şuhûf-i-İbrâhim, fol. 41^a, in A.H. 665 = A.D. 1266. *Âtash Kadah*, however, gives the poet's death in A.H. 656 = 1258.

Notices on the poet's life will be found in Daulat Shâh (*loc. cit.*); *Haft Iqlîm*, fol. 280^b; Taqî Aulâdâi, fol. 40^b; *Riyâd-us-Shâ'arâ*, fol. 6^b, and *Mâkhzan-ul-Ğarâib*, fol. 16^a. See also Rieu Suppl., No. 239, 1, and Ethé, India Office Lib. Cat., No. 1058.

Poems in praise of the following persons are found at places:—

Shihâb-ud-Dîn, fol. 10^a; Bahâ-ud-Dîn Abul Fath, fol. 22^b; Majd-ud-Dîn Hamgar, foll. 36^a, 37^b, etc.; Fâkhr-ud-Dîn, fol. 44^b; Kamâl-ud-Dîn Ismâ'il of Isfahân, fol. 65^a, and several other contemporaries.

On fol. 48^b is a satire, هجو, on Majd-ud-Dîn Tawîl, the Qâfi of Hamadân, which runs thus:—

ای دل و دست تو اجمال کروه را تفضیل
کف کان بخش تو تنزیل مخا را تاویل

Amîn Râzî, on the authority of the *Târih-i-Guzidah*, states that Asîr, towards the end of his life, being annoyed with the said Qâfi, wrote the above satire.

The Rubâ'is begin thus on fol. 102^a:—

چون از بی خلق ماختم بر کف دست
گیرم که گرفته شد مساسر کن دست
گفت از بی وصل خوبرویان آخر
تا کی باشم نهاده سر بر کف دست

Another series of Rubâ'is, arranged in alphabetical order, begins thus on the margin of the same folio:—

ای ذات شریفت بربی از چون و چرا
 رخشندہ ز نور قدمت هر دو سرا
 تا کی همه چون جان گرامی شب و روز
 عالم بتوبینیم و به بینیم ترا

The MS. bears the seal of 'Abd Ullah Quṭb Shāh, the sixth king of the Quṭb Shāhī dynasty of Golconda in Hyderabad, who died in A.H. 1085 = A.D. 1674.

Written in a fine clear Nasta'liq, within gold and coloured columns, with a handsome double-page 'unwān.'

Dated, A.H. 1015.

No. 58.

fol. 207 ; lines 16-17 ; size 9 x 5½ ; 5¾ x 3½.

دیوان سیف الدین اسفنگی

DÎWÂN-I-SAYF-I-ISFARANGÎ.

Beginning—

شب چو بردارد نتاب از هودج اسرار من
 خفته گیرد صبح را اه دل بیدار من

Agreeing with Ethé, Bodl. Lib. Cat., copy No. 645, and Rieu, p. 528, and Sprenger's (p. 562) second copy.

Sayf-ud-Din, A'rāj, or the lame, a native of Isfarang in Māwarā-un-Nahr, was, according to some, a disciple of Shaykh Sayf-ud-Din Bāklarzī (see No. 56 *supra*). The biographers differ widely in giving the dates of the birth and death of the poet and the period in which he flourished. Daulat Shāh, p. 126 (who calls the poet, on p. 109, a pupil of Rashidī), holds a very high opinion of the poet, and says that Sayf-ud-Din, whose dīwān was studied by the scholars of Sultān Uluğ Beg's court and preferred to the dīwān of Aşır-ud-Din Akhsīkatī, who died in A.H. 608 = A.D. 1211 (see Rieu, p. 563), came from Būkhārā to Khawārizm in the beginning of the reign of Sultān Ȧlarslān bin Khawārizm Shāh (A.H. 551-567 = A.D. 1156-1171),

and that he composed poems in answer to Khâqânî, Zâhir and other eminent poets. Daulat Shâh further states that ‘Ulâ’î ‘Attâr, ‘Idnâni and Malik Shânah Tarâsh were the pupils of Sayf-ud-Dîn, and that his diwân consisted of twelve thousand verses.

The above statement of the poet's admission into the court of Îlarslân is supported by Taqî Auhâdi, fol. 303^a, Amin Râzî, and ‘Ali Qullî Khân Wâlih, the first and the last of whom place the poet's death in A.H. 573 = A.D. 1177. According to Khulâsat-ul-Afkâr, fol. 80^b, the poet died in A.H. 583 = A.D. 1187.

But Taqî Kâshî (see Oude Cat., p. 17), a very reliable Tâdkirah writer, says that Sayf-ud-Dîn was born in A.H. 581 = A.D. 1185, and died in A.H. 666 = A.D. 1267, and Âdur, in his Âtash Kadah, states that Sayf-ud-Dîn came in his youth to the court of Sultân Muhammed bin Tukush (A.H. 596–617 = A.D. 1199–1220) at the time when that monarch gained victory over the Qarâ Khitâis in A.H. 606 = A.D. 1209. According to the But Khânah, Ethé, Bodl. Lib. Cat., col. 200, No. 43, the poet was born in A.H. 581 (as asserted by Taqî Kâshî), and died in A.H. 652 = A.D. 1254 or A.H. 660 = A.D. 1261.

Of all the dates given above, we can either accept Taqî Kâshî, or the author of the But Khânah. For in the poet's diwân we find poems addressed to Sultân Muhammed bin Tukush, designating him by the title of Sanjar, which the Sultân assumed after his victory over Qarâ Khitâis. Qâsîdas are also found in praise of Nizâm-ul-Mulk bin Şâlib, the wazîr of the above Sultân from A.H. 606–613 = A.D. 1209–1216 (see Hâbib-us-Siyar, vol. ii., Juz 4, p. 183), and of Quṭb-ud-Dîn Mir ‘Amîd Hâbâsh, the governor of Transexinia from A.H. 617–649 = A.D. 1220–1251 (see Hâbib-us-Siyar, vol. iii., Juz 1, p. 46).

For notices on the poet's life and his work, see, besides the above references, Mâkhzan-ul-Ğârâib, fol. 342; Rieu, p. 581; Rieu Suppl., No. 220, ii.; Ethé, Bodl. Lib. Cat., col. 509; Ethé, India Office Lib. Cat., No. 1059; Sprenger, Oude Cat., p. 561; Hammer Redekünste, p. 123; J. Auner, p. 9; Cat. des MSS. et Xylographes, p. 330, and Pertsch, Berlin, No. 761.

fol. 201^a. Beginning of the Ĝazals :—

تا دلم را پای در منگ آمدست

هم مرا از خویشتن ننگ آمدست

After fol. 4, two folios are missing, and the MS. is also defective at the end, and breaks off with the line :—

کلشن حسن تازه تا از گل روی بود ؟

خشک نمی شود ز نم چشم ترم دریغ من

Written in fine Nasta'liq, within gold-ruled columns.
Not dated, apparently 16th century.

No. 59.

fol. 387; lines, centre col. 19; marginal col. 33; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

مشنوي مولانا جلال الدين رومي

THE MASNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

Beginning—

بشنواز نی چون حکایت میکند

و ز جدائیها هنکایت میکند

The author of this illustrious poem, Jalâl-ud-Dîn Muhammâd, generally known as Maulâwî or Maulâna Râm, born on the 6th Rabi' I, A.H. 604 = 30th September, A.D. 1207, was the youngest of the three children of the celebrated Bahâ-ud-Dîn Walâd. Bahâ-ud-Dîn's father, Jalâl-ud-Dîn Husayn, an inhabitant of Balkh in Khurâsân, was a noble man of such great learning and sanctity that Sultân 'Alâ-nd-Dîn bin Khwârizm Shâh (A.H. 596-617 = A.D. 1199-1220) gave him his only daughter in marriage without any request on his part. Bahâ-ud-Dîn, who also married a princess of the same royal family, surpassed his father in learning and celebrity, and was called the Sultân-ul-'Ulamâ. Bahâ-nd-Dîn claimed his descent from the first caliph Abû Bakr, and Taqî Auhâdi, in his 'Urafât, fol. 175^a, gives the following genealogy:—

بهاء الدين بن حسن الخطبي بن احمد الخطبي بن محمود الخطبي
بن مودود بن ثابت بن مسيب بن طاهر بن حماد بن عبد الرحمن
بن ابوبكر صديق

Bahâ-ud-Dîn was repeatedly requested to sit on the royal throne, but he always refused it, and devoted his life in preaching the true precepts of Islâm. Thousands of people flocked round him and became his disciples.

In short, he became so popular and powerful as to rouse the jealousy of the Sultân, in consequence of which he had to leave Balkh.

On the eve of his departure from Balkh, Bahâ-ud-Dîn gave an elaborate address in the great mosque of Balkh, in which he predicted that the kingdom would very shortly be destroyed by the Mugals and the king driven out of the empire. Bahâ-ud-Dîn, however, left Balkh in A.H. 609 = A.D. 1212, with his whole family and a few chosen attendants, numbering altogether about forty in all, with the firm determination of not returning to Balkh so long as Sultân Muhammad reigned. Jalâl-ud-Dîn was only five years old when his father left Balkh for Mecca. On his way Bahâ-ud-Dîn met the celebrated Farid-ud-Dîn 'Atâjîr at Nîshâpûr, who presented a copy of his Asrâr-Nâmah to the young Jalâl-ud-Dîn. At Bağdâd Bahâ-ud-Dîn was the guest of the illustrious Shaykh Shihâb-ud-Dîn Suhrawardi, who was deputed by the Khalifah to receive him. The caliph is said to have offered numerous presents to Bahâ-ud-Dîn, but he not only declined to accept them, declaring them to be unlawfully acquired, but even refused to visit the caliph, and warned him of the forthcoming general massacre of Balkh by the Mugals. While still in Bağdâd, Bahâ-ud-Dîn heard the news of the dreadful fate of Balkh and its inhabitants. In this event the Mugals, under Chingiz Khân, are said to have destroyed fourteen thousand copies of the Qurân, and to have killed fifteen thousand scholars besides two hundred thousand inhabitants. From Bağdâd Bahâ-ud-Dîn came to Mecca, and then went to Damascus and thence to Malâtiyah. From this latter place he went out, and stopped for four years near Arzinjân in Armenia. He then came to Lârindah, and remained here for seven years at the head of a college. It was here that Jalâl-ud-Dîn, who had now reached his eighteenth year, was married to Gauhar Khâtûn, the daughter of Lâla Sharaf-ud-Dîn of Samarqand. The celebrity and fame of Bahâ-ud-Dîn Walad not only drew thousands of followers around him every day in the course of his journey, but also attracted the attention of Sultân 'Alâ-ud-Dîn Kayqubâd (A.H. 616-634 = A.D. 1219-1236), the king of Asia Minor, who invited Bahâ-ud-Dîn to his capital, Qûniyah, made him the head of a college, and became his disciple. Bahâ-ud-Dîn died here on the 18th Râbi' II., A.H. 628 = A.D. 1231, and the Sultân, as a token of his love and regard, erected a fine monument over the tomb of this venerable saint to commemorate his death. Sayyid Burhân-ud-Dîn Tirmidî, a favourite disciple of Bahâ-ud-Dîn, hearing the news of his master's death, came from Tirmidî to Qûniyah in A.H. 629 = A.D. 1231, and took Jalâl-ud-Dîn under his spiritual instruction. After remaining for some time at the head of four colleges at Qûniyah, and after Burhân-ud-Dîn's departure from that place to Qaysariyah, where he died, Jalâl-ud-Dîn came in contact with the celebrated Shams-ud-Dîn Tabrizî, who came to Qûniyah in A.H. 642 = A.D. 1244. This Shams-ud-Dîn was an intimate friend of Jalâl-ud-Dîn's father,

and Jalâl-ud-Dîn was delighted to accept him as his spiritual guide. The high regard that Jalâl had for Shams-ud-Dîn can very well be ascertained from the Tâkhallûs Shams which Jalâl-ud-Dîn has adopted in his own diwân. Shams-ud-Dîn remained a constant companion to Jalâl-ud-Dîn till A.H. 645 = A.D. 1247, when the former was arrested and probably executed in a riot in which Jalâl's eldest son 'Alâ-ud-Dîn was killed. Jalâl then appointed Şâlâh-ud-Dîn Zarkûb as his assistant, and the latter remained a faithful companion for ten years, till he died in A.H. 657 = A.D. 1258. After Şâlâh-ud-Dîn's death, Husâm-ud-Dîn Chalabi, the most favourite disciple of Jalâl, became his chief assistant. This Husâm-ud-Dîn was the chief cause of the production of this sublime poem, called the Maşnawî. Seeing that the followers of Jalâl-ud-Dîn took a keen interest in reading the Maşnawîs of Sanâ'i and 'Attâr, Husâm suggested to Jalâl-ud-Dîn to compose a Maşnawî poem similar to that of Sanâ'i's Ilâhî Nâmah, but on a larger scale. After the completion of the first daftâr the progress was interrupted for two years, owing to the death of Husâm-ud-Dîn's wife. It was, however, resumed in A.H. 662 = A.D. 1263, and brought up to six daftârs, when the author, Jalâl-ud-Dîn, died in Qâniyah on the 5th of Jamâdi II., A.H. 672 = 17th December, A.D. 1273. The six books of the Maşnawî are said to consist of twenty-six thousand, six hundred and sixty couplets. A seventh volume is also attributed to the author of this Maşnawî, but from a note at the end of the copy No. 651, Ethô, Bodl. Lib. Cat., it would appear that Jalâl-ud-Dîn, in a conversation with his son, Sultân Walad, gives reasons for having completed his Maşnawî in six books.

Husâm succeeded Jalâl-ud-Dîn as the head of the Şûfi sect for ten years, till he died on the 22nd Sha'bân, A.H. 683 = 4th November, A.D. 1284. Jalâl-ud-Dîn's second son, Bahâ-ud-Dîn, surnamed Sultân Walad, succeeded Husâm-ud-Dîn, and died on the 10th Rajab, A.H. 712 = 11th November, A.D. 1312. Sultân Walad was succeeded by his son, Amîr 'ârif Chalabi, who died on the 24th Dil Hajj, A.H. 719 = 5th February, A.D. 1320. Notwithstanding the fact that Sanâ'i and 'Attâr, the two early Şûfi poets, take precedence in producing similar mystic Maşnawîs, and although Jalâl-ud-Dîn himself admits their superiority and gives due credit to them, as he says:—

عطار روح بود و سنائی دو چشم او

ما از بی سنائی و عطار آمدیم

yet the last is admitted on all hands to be one of the most profound Şûfis, and the greatest mystic poet of Persia.

In his last days Jalâl was almost worshipped by his followers, and Mu'in-ud-Dîn Parwânah, the Mugâl governor, had the highest regard

for him. Jalāl's Maṣnawī was esteemed as only next to the Qurān by his disciples, who were called the Maulawīs after him, and who afterwards became a very powerful sect. They gathered in a body and enthusiastically listened to the Maṣnawī, which was recited by some particular Ṣūfīs, one of whom is called by Sultān Walad in his Maṣnawī

سراج الدین مشنوی خوان

The Maṣnawī is esteemed up to the present age as the standard text of the Ṣūfīs. It represents the true inward meaning of the holy sayings of God and the prophet, illustrated in the form of anecdotes.

Aflāki, a disciple and a companion of 'Ārif Chalabī, the grandson of Jalāl-ud-Dīn, in his Maṇaqib-ul-'Ārifīn, which he commenced in A.H. 710 = A.D. 1310 and completed in A.H. 754 = A.D. 1353, and which forms the chief source of the above biographical account, states that Jalāl-ud-Dīn's son, Sultān Walad, has left, besides a dīwān, three Maṣnawīs in the metre and style of the Maṣnawī of his father. Jāmī, in his Nafāḥāt, p. 542, followed by the author of the Ḥabib-us-Siyar, vol. iii., Juz I., p. 66, only says that Sultān Walad has left a Maṣnawī in the style of Sanā'i. Dr. Sprenger, Oude Cat., p. 587, mentions a poem by Sultān Walad as مشنوی ولدی, while W. Pertsch, in his Berl. Cat., No. 822, mentions one dīwān and two Maṣnawīs, viz., ولدناہ, or مشنوی ولدی, and رباب نامہ by this Walad. II. Kh., vol. vi., p. 467, in mentioning the Walad Nāmah, simply says, "Walad Nāmah, by Sultān Walad," and in noticing the same II. Kh., vol. iii., p. 342, only concludes thus: "Rabāb Nāmah—a selection of which was made by Yūsuf, known as Sinah Chāk, who died in A.H. 953."

The following description of a very valuable copy of the three Maṣnawīs of Sultān Walad (bound in one volume), lately added to the collection of the Asiatic Society, Bengal, by Dr. E. Denison Ross, written in A.H. 718 = A.D. 1318, only five years after the author's death, by his grandson, 'Uṣmān bin 'Abd-Ullah, will give some idea of Sultān Walad's works.

This volume consists of three Maṣnawīs.

1. This Maṣnawī, which the author styles as مشنوی معنوی, begins with a preface in which he states that he composed this at the request of a venerable person who suggested to him that although he (Sultān Walad) had composed a Maṣnawī in imitation of Sanā'i's Ilāhī Nāmah, yet it was desirable that he should write a work in imitation of his father's Maṣnawī, the style of which was more appreciated by his friends. The following quotation from the beginning of the preface will give some idea:—

سبب تالیف این مشنوی معنوی و اسرار پر انوار آن بود که بزرگی از اهل دل ازین ضعیف بطريق اعتقاد استدعا و الشمام کردند که بر وزن الهی نامه خواجه سنائی رحمته الله عليه کتابی انشا فرموده اید توقعست که بر وزن مشنوی خداوندکار مولانا قدسنا الله بسره الغریز جهست رعایت خواطر دوستان که بران وزن از خواندن بسیار خر کرده اند و این وزن در طبع شان اشتبه است و متوجه کشته کتابی دیگر بسازید زیرا هر نظمی که کفته اید بطريق تشبیه و تتابع حضرتش بوده است هم بین وزن کتابی ماختن اولی تر باشد

الخ

The poem itself begins thus, after a long heading written in red:—

بشنوید از ناله و بانک رباب
نکتهای عشق در هرگونه باب

In one place the author refers to his grandfather, Bahâ-ul-Dîn Walad, in this way:—

جد ما سلطان بہا الدین ولد
نور نور و سر پنهان اجد

This Maṣnawî is incomplete at the end and after the following line—

دامن آن شاه کیر و شو خلام
تاخوری از جام او بی لب مدام

breaks off abruptly with a long heading pertaining to this portion.

2. The beginning of this Maṣnawî is wanting, and it opens abruptly with the line—

بر همه صنعا توانا اوست
خالق نقش زشت و زیبا اوست

Towards the end of this book, the author says, in the following verses, that he commenced this in Rabî‘ I., A.H. 690, and completed it in the same year on the 4th of Jamâdî II.

مطلع این بیان جان افزا
 بوز در ششصد و نوز یارا
 کفته شذ اول ربيع اول
 کر فزون کشت این مکو طول
 مقطعش هم شذست ای فاخر
 چارمین مه جمادی الآخر

A colophon at the end of the book runs thus:—

تم الكتاب المشنوي الولدي الهادي الي صراط السوي الابدي
 بعون الله و حسن توفيقه علي يد اضعف عباد الله عثمان بن
 عبدالله عتيق مولانا اين مولانا المعروف بالولد نورنا الله بنوره
 المولود يوم الاحد او اخر جمادی الآخر سنه ثمان عشر و سبعمايه
 في مدینه قونيه

This is evidently the Maṣnawî which Sultân Walad composed in imitation of Sanâ'i's Ilâhî Nâmah, and to which he refers in the preface quoted above. It is noticed by Dr. Sprenger in his Oude Catalogue, p. 587, under the title مشنوي ولدي, agreeing with the name given in the above colophon.

A great portion of the preface to this Maṣnawî (wanting in the present copy) is quoted in Sprenger's Cat. (*loc. cit.*), where the author also calls the poem as مشنوي ولدي, and from where we learn that Sultân Walad had produced a dîwân before the composition of this Maṣnawî.

Towards the end of this Maṣnawî several Arabic, Turkish, and Rûmî verses are found.

3. This book is also in imitation of his father's Maṣnawî, and begins with a preface which runs thus:—

حق سیحانه و تعالی اساس قرآن مجید را که کلام اوست بولین
 ترتیب نهاد که موعظه و نصیحت را مکرر می فرماید بعبارات
 کوناکون .. الخ

In the middle of this preface the author states that he composed his first book dealing with moral and religious precepts, and with the accounts

of his father and his attendants and friends; that he wrote the second book in the metre of his father's Maṣnawī, dealing with similar subjects, and that now he is going to repeat the same thing in his third book, as the repetition of such moral and religious precepts will keep the careless in constant awakening. The following quotation from the middle of the preface will convey the idea:—

..... دفتری اول بین ترتیب کفته شد و شرح احوال مولانا
 قدس الله سره و اصحاب برکزیده او که هم دل و همدم حضرتش
 بودند قدس الله سرهم کرده امذ و در ضمن احوال ایشان نصایح
 و موعظه کفته شد بعد ازان دفتری دیگر بر وزن مشنی مولانا
 قدس الله سره کفته امذ و در انجا هم پند و نصایح مکرر شد .. الخ

The poem itself begins thus, after a long heading:—

می کنم با نام جق اغاز باز
 نکتهای نادر پر راز باز

In the second heading of this book, which runs thus—

در بیان آنکه چون دو دفتر از مشنی تمام شد در موعظه و
 نصیحت را از طریق نظم بسته بودم الخ

the author informs us of his first two books, and explains the reason for the necessity of the third (the present one), and for not aspiring for a fourth.

The colophon at the end runs thus:—

تم کتاب المشنی المعنی علی یدی احقر عباد الله و اضعفهم
 عشمان بن عبد الله عتیق مولانا ابن مولانا المعروف بالولد نورنا الله
 بنوره المولید یومالسبت اربع عشر من شهر شوال سنه ثمان عشر و
 می بعدمایه .. فی مدنیه قونیه

From the facts recorded above, we come to the conclusion that Sultān Walad, after composing his diwān, wrote the Maṣnawī (No. 2) in imitation of Sanā'i's Ilāhi Nāmah, and styled it as مشنی or ول نامه or ولدی, and then the first and the second daftars (Nos. 1 and 3) in imitation of his father's Maṣnawī, to which he gave the title of ریاب نامه

on account of the word **باب**, which occurs in the opening line of the first daftar. Mr. E. J. W. Gibb (in his History of Ottoman Poetry, vol. i., pp. 141–163), who has translated a great portion of the Rabâb Nâmah, gives a very learned account of the poem, as well as of its author and his father. Of these three Maşnavîs, the first two deal for the most part with the accounts of Jalâl-ud-Dîn Rûmî, his spiritual friends and disciples, such as Burhân-ud-Dîn Tirmîdî, Shams-ud-Dîn Tabrizî, Şâlîh-ud-Dîn Zarkûb, and Hüsâm-ud-Dîn Chalâbî, and various mystic, moral, and religious precepts illustrated in the form of anecdotes.

See also, Ethé, Bodl. Lib. Cat., No. 750, where two Maşnavî by Sultân Walad are mentioned.

Besides the Maşnavî, Jalâl-ud-Dîn has left a dîwân (mentioned hereafter), in which he has adopted Shams-i-Tabrizî as his *Takhallus*. He also adopted the poetical titles of **رُومي**, **خاموش**, **خمس**, and **مولوي**. See Nashtari-i-Ishq, fol. 1548.

For notices on Jalâl-ud-Dîn's life, see *Habîb-us-Siyar*, vol. iii., Juz I., p. 66; *Daulat Shâh*, Browne's edition, p. 192; *Haft Iqlîm*, fol. 172^a; *Khulâsat-ul-Afkâr*, fol. 170^b; *Riyâl-ush-Shu'arâ*; *Atash* Kadah; *Makhzan-ul-Ğarâ'ib*, fol. 248^b; *Nashtari-i-Ishq*, fol. 1548; and *Şuhuf-i-Ibrâhîm*, fol. 185^a. See also, Rieu, p. 584^b; Sprenger, Onde Cat., p. 489; Ethé, Bodl., No. 646; Ouseley's Notices, p. 112; George Rosen's Mesnevie Preface, pp. 13–26; Hammer Redekünste, p. 163; G. Flügel, vol. i., p. 514; W. Pertsch, No. 43; Berlin, p. 783; Rosen, Pers. MSS., p. 173; J. Auner, p. 14; Ethé, India Office Lib. Cat., No. 1060. For the numerous commentaries on the Maşnavî, see II. Kh.

Contents of the Maşnavî (of Jalâl-ud-Dîn).

fol. 1^b. The first daftar without any preface.

fol. 39^b. Preface, in Persian, to the second daftar, beginning as in Ethé, Bodl. No. 646.

بيان بعض حکمت در تاخیر مجلد دوم که اگر جمله حکمت الهی
بنده را معلوم شود در فواید آن کار بنده از کار فرو ماند

fol. 40^a. Begins the second daftar:—

مدتی این مشنوی تاخیر مشد
مهلتی بایست تا خون شیر شد

fol. 64^b. Begins the third daftar without any preface:—

ای ضیاء الحق حسام الدین بیار
این سییوم دفتر که سنت شد مه بار

fol. 127^b. Begins the fourth daftār, without preface:—

ای ضیاء الحق حسام الدین توئی
که گذشت از مه بنورت مشنوی

fol. 250^b. Begins the fifth daftār, without preface:—

شه حسام الدین که نور انجم است
طالب اخاز سفر پنجم است

fol. 317^b. Begins the sixth and the last daftār, without preface:—

ای ضیاء الحق حسام الدین بسی
میل میچوشد بقسم مادسی

This is the oldest and the most beautiful copy of the Maṣnawī that we possess in the library.

fol. 38^b, 39^a, 63^b, 64^a, 127^a, 250^a, 316^b, and 317^a, contain beautiful floral designs in gold and colours.

Written in beautiful minute *Nasta'liq*, within gold-ruled borders.

The preface to the second daftār is written in *Naskh*, and the headings at the beginning of each daftār are finely decorated.

Unfortunately, this valuable copy is very much damaged, but utmost care has been taken to preserve it.

The colophon is dated, *Sha'bān*, A.H. 856.

حررہ محمد ابن حسن
کرمانی شهر شعبان المعظم سنه سنت و خمسین و ثمانیا

For commentaries on the Maṣnawī, see *Haj. Kh.* v., p. 375.

The text has been printed in *Bombay*, A.H. 1262, 1266, 1273, 1280, and 1294; in *Lucknow*, A.H. 1282; in *Tabriz*, A.H. 1264; in *Bulāk*, with a Turkish translation by *Isma'il Anqirawī*, in A.H. 1251 and 1268; in *Constantinople*, A.H. 1289, and in *Cawnpur* in six volumes. An Arabic commentary, in six volumes, has been printed in *Egypt*, A.H. 1250, by *Shaykh Yūsuf bin Ahmad*. The contents of the text have been stated by *Hammer*, *Jahrbücher*, vol. 65, *Anz. Blatt*, pp. 17–26; *Hammer*, *Sitzungsberichte der K. K. Akademie*, *Phil. Hist. Classe*, vol. viii., pp. 626, 693, 728, 762, 785, 818. Portions have been translated into German verse by *M. V. Hussard*, *Mines de L'Orient*, vol. ii., p. 162, etc., and by *George Rosen*, *Leipzig*, 1849; an English translation of the first book by *J. W. Redhouse*, 1881. Extracts in

English translation are also found in S. Robinson's Persian Poetry for English Readers, 1883, pp. 367-382. An abridged translation of the poem was published by E. H. Whinfield, London, 1887.

No. 60.

fol. 77; lines, centre column 15; margl. column 34.

Size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

The same.

Five books of the Maṣnawī in five separate volumes. Second daftār wanting.

Book I; without any preface.

On fol. 1^a is a short account of a certain note which is said to have been written by Jalāl-ud-Dīn, directing his followers as to how the Maṣnawī should be used:—

حضرت مولوی این عبارت را بر پشت مشنوی خود نوشته بودند
که مشنوی را چهت آن نگفته ام که حمائل کنند و تکرار کنند بلکه
زیرپایی نهند و بالای آسمان روند که مشنوی نرdban معراج حتایق
امست نه آنکه نرdbanرا بگردن گیری و شهر شهر بگردی هرگز بر بام
مقصود نروی و بمداد دل نرمی

نرdban آسمان است این کلام
هر که زین برمیرود آید بیام
نی بیام چرخ کو اخضر بود
بل بیام کز فلک برتر بود
بام گردون را ازو آید نوا
گردشش باشد همیشه زان هوا

The above is noted by Ethé, Bodl., No. 660.
The Maṣnawī begins with the usual line.

No. 61.

foll. 64; lines and size the same as above.

The same.

The third book of the above, with the Arabic preface. See Ethé,
Bodl., No. 646. [¶]

Begins—

الحكم جنود الله يقوى بها ارواح المربيدين

The Maṣnawī begins as above, on fol. 2^a.

No. 62.

foll. 66; lines and size same as above.

The same.

The fourth daftār of the same, with the Arabic preface.
Beginning—

الطعن الرابع الى احسن المرابع و اجل المنافع

The Maṣnawī begins on the margin.

No. 63.

foll. 79; lines and size the same as above.

The same.

The fifth book of the above, with a Persian preface. See Ethé,
Bodl., No. 646.

Beginning—

بدانید و آگاه باشید که شریعت همچو شمعیت که راه میبیناید

The Maṣnawī begins on the margin.

No. 64.

foll. 89 ; lines and size the same as above.

The same.

The sixth and the last book of the above Maṣnawī, with the Persian preface noted by Ethé, Bodl., No. 646.

Beginning—

مجلد ششم از دفتر های مشنی . . .

The poem begins on the margin.

All the five daftars are written by one hand in a fine minute' Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning of the third, fourth, fifth, and sixth daftars, and a double-page 'unwān at the beginning of the first.

The third daftar is dated A.H. 1085.

No. 65.

foll. 261 ; lines 27 ; size 9×4 ; $7 \times 2\frac{1}{4}$.

The same.

Another copy of the Maṣnawī, complete in two separate volumes, three daftars in each.

Vol. I.

The first book without any preface.

fol. 79^a. Blank.

fol. 79^b. Begins the second daftar with the preface.

Beginning—

بيان بعضی از حکمت تاغیر ابن مجلد دوم که اگر جمله
حکمت الهی الخ

fol. 157^b-158^a. Blank.

fol. 158^b. The third daftar, without any preface.

No. 66.

foll. 286; lines and size same as above.

Vol. II.

The last three daftars of the above.

The fourth daftar begins without any preface.

fol. 83^a. Blank.

fol. 83^b. The fifth book without any preface.

fol. 178^b and 179^a. Blank.

fol. 179^b. The sixth daftar, with the Persian preface.

This is a very correct copy of the Maṣnawī, and was transcribed by some good scholar, as it contains learned notes in the same hand on the margin, with the references and explanations of the verses of the Qur'ān alluded to in the text.

Written in a firm Indian Nasta'liq, within gold and coloured borders, with the subject-headings in red, and small decorated headings at the beginning of each daftar.

Dated the 7th Rabi' I., A.H. 1095.

No. 67.

foll. 218, lines 11, size 11 × 7, 7 $\frac{3}{4}$ × 4.

The same.

Another copy of the Maṣnawī, complete in six separate volumes.

Vol. I.

The first book, with a short Arabic prose preface, in praise of the Maṣnawī and its author.

Beginning—

هذه الاسرار القدسية والانوار الروحية والابيات الحفيثية

The Maṣnawī begins on fol. 2^b.

No. 68.

foll. 196; lines and size the same as above.

The same.

The second book of the above, with the Persian preface.
The Maṣnawi begins on fol. 2^b.

Persian

No. 69.

foll. 253; lines and size the same as above.

The third daftar, with the Arabic preface.
The poem begins on fol. 3^a.

No. 70.

foll. 206; lines and size the same as above.

The fourth daftar of the Maṣnawi, with the Arabic preface.
foll. 1^b–5^b. An incomplete index to this daftar.
foll. 6^a and 8^a. Blank.
foll. 8^b. Begins the Maṣnawi.

No. 71.

foll. 229; lines and size the same as above.

The same.

The fifth daftar of the above, with the Persian preface.
The Maṣnawi begins on fol. 3^b.

No. 72.

fol. 256; lines and size the same as above.

The same.

The sixth and the last daftar of the above, without any preface.

All the six volumes are written in the same bold and fine Nasta'liq, within gold and coloured borders, with two sumptuous double-page 'unwâns at the beginning of daftars I, II, IV, and V each, and a double-page 'unwân at the beginning of daftars III and VI.

The scribe of these splendid copies was one Âgâ Mirzâ, said to have been an Armenian Christian by birth, who subsequently embraced Islâm in the presence of Shâh Abd-ul-'Aziz of Delhi (the author of the *Tafsîr-i-Fathul-'Azîz*, d. in A.H. 1239 = A.D. 1823). Âgâ Mirzâ was then adopted by Mir Muhammad Amir Panjâh-Kash, otherwise called Amir-i-Râjawi, a noted calligrapher of the age, who taught him the art of calligraphy. Âgâ Mirzâ died in A.H. 1273 = A.D. 1856, as will appear from the following versified chronogram:—

روح آغا چون سوی فردوس رفت
قدسیان گفتند اورا مر حبا
از پی تعظیم و تاریخ و فات
گفت رضوان میرزا آغا بیا

From the colophon it appears that these six vols. of the *Maṣnawî* were transcribed at the instance of a certain Indian Nabob, Fayd Muḥammad Khân Bahâdur.

بموجب ارشاد . . . کیوان مرتبت مربع صولت خورشید علم . . .
. . . نواب نامدار ملک اشتہار اسد الدوّلہ ممتاز الملک فیض محمد
خان بہادر ہزبرجنگ

Dated A.H. 1249.

fol. 109; centre col., lines 21; margl. col., lines 40.

A commentary on the Maṣnawī by Niẓām-ud-Dīn Dā'i.

نظام الدین محمود بن الحسن الحسینی الشیرازی المختلص به
داعی

(See Sprenger, Oude Cat., p. 494.)

Begins—

الحمد لله رب العالمين و الصلوه و السلام علي خير خلقه محمد
و الاه اجمعين اما بعد اين فاگربر یست معنوي او موارد مثنوي که از
قلم داعي رقم مي یابد

The author of the *Suhuf-i-Ibrāhīm*, fol. 309^b, says that Niẓām-ud-Dīn, known as Dā'i, a disciple of *Shāh Ni'mat-Ullah Wali* (d. A.H. 834 = A.D. 1430), is also the author of a *Maṣnawī* called *Mashāhid*, and died in A.H. 915 = A.D. 1509. According to Sprenger, p. 387, he was born in A.H. 815 = A.D. 1412; but according to Ethé, Bodl. Lib. Cat., No. 883, in A.H. 810 = A.D. 1407, as he is said to have collected his *diwān* in A.H. 865 = A.D. 1460, when he was 55 years old. Taqī Auḥadī, fol. 231^a, says that Dā'i was a contemporary of *Shāh Ni'mat-Ullah*, in whose company he passed a greater portion of his ascetic life. His *Kulliyāt*, consisting of *Maṣnawīs*, *Qaṣidas* and *Ģazals*, amounting to forty thousand verses, is said to have been preserved on his grave at *Shirāz*. 'Ali Quli *Khān-i-Wālih*, in his *Riyād-us-Shu'ābā*, fol. 144^a, says that he has visited twice the sacred tomb of this saint. See also *Makhzan-ul-Ġarā'ib*, fol. 256, *Nashtar-i-Ishq*, f. 635, and Sprenger, Oude Cat., p. 387.

The commentary on the first line of the *Maṣnawī* begins thus:—

بشنو از نی چون حکایت میکند — ترغیب باستماع او از نی از
جهت آنست که سبب ...

fol. 56^b. A preface to the second *daftār*:—

المجلد نانی من حامیة حضرت الداعی علی المثنوی المولوی
قدس سرہ اللہ ہما و رضی اللہ عنہما

The commentary begins with the line:—

چون بمعراج حقابق رفته بود — شیخ حسام الدین اخی حسن
ترک را که مولانا مشنوي بنام او نظم کرده است

fol. 71^b. Begins the third daftār:—

المجلد الثالث الحكم جنود الله يقوى ارواح المریدین ذکر
حکمته در ابتدای این جلد

Numerous folios are missing between daftārs third and fourth, and the marginal column on fol. 74^b is left blank.

On fol. 86^a we suddenly find **تکام شد شرح مشنوي مجلد چهارم** after which begins the fifth daftār. —

المجلد خامس زیراکه اگر شخصی در خانه دوش باشد . .

fol. 105^b. Begins the sixth daftār. —

من المقدمته قوله مصباح الطلام و هم شبهته و خیالات شاک
در بیت باشد یعنی چنانچه

The commentary on the sixth daftār is very short.

For other copies of this commentary, see Sprenger, Oude Cat., p. 494; Hammer, Handschriften, No. 126; W. Pertsch, Berlin Cat., p. 792; Ethé, India Office Lib. Cat., Nos. 1099 and 1100.

Lithographed at Lucknow, A.H. 1282.

Written in ordinary small Nasta'liq.

Dated 23rd Ramaḍān, A.H. 1208.

No. 74.

foll. 264; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

لطیف المعنوی من حقایق المنشوی

LATÂ'IF-UL-MA'NAWÎ
MIN HÂQA'IQ-UL-MASNAWÎ.

A commentary on the Maṣnawî of Jalâl-ud-Dîn Rûmî, by 'Abd-ul-Latîf 'Abd-Allâh al-Abbâsî (d. A.H. 1048-9 = A.D. 1638-9).

عبد اللطیف بن عبد الله العیاسی

Begins—

شرح بعض ایيات مشکله فارسی و ترجمه . . . و دیباچهای تازی
مشنوي مولوي معنوي

For life, see No. 21 *supra*.

In the preface it is stated that the commentator had previously revised, corrected, annotated, and prefaced a copy of the Maṣnawî under the name of نسخه ناسخه مشنويات مشقيمه (see Rieu, p. 589^a, and Ethé, Bodl. Col., 517), and had written on the margin explanations of the difficult verses of the Maṣnawî, and of the texts of the Qurân and the Ḥâdiṣ alluded to therein; but some of his friends requested him to make a separate work out of those marginal notes, with some fresh additions. Hence the compilation of the present work.

In the preface, the words نور الله مرقدة after the name of Jalâl-ud-Dîn give the date of his death A.H. 671.

foll. 3^a-5^b. A Persian translation of Jalâl-ud-Dîn's Arabic preface annexed to the first daftar, which begins:—

هذا الكتاب ابن كتاب المشنوي المعنوي مشنوي معنويات و
نسبت او بسوی معنی بواسطه آنست که . .

fol. 5^b. Begins the commentary on the Maṣnawi:—

بشنواز تی . . . الخ عارف نامی مولانا عبد الرحمن جامی قدس
سره السامی در شرح این دو بیت که مفتتح مشنوی مولوی است . .

fol. 60^b. Begins the commentary on the second daftari:—

مذتی این مشنوی . . . الخ در نفحات الانس مذکور است که بعد
از آنکه خدمت مولانا بالتماس چلپی حسام الدین . . .

fol. 103^b. Begins the Persian translation of the Arabic preface to
the third daftari:—

الحكم حکمت‌های یعنی دانش‌های استوار کرده شد

The commentary on the poem itself begins on fol. 106^a:—

سایه خود را زخود . . . الخ معنی بیت چنین می‌شود که وجود
ظاهري خود را که بمنزله سایه و عرض است . .

fol. 157^b. Begins the translation of the Arabic preface to the fourth
daftari:—

الحمد لله حق حمدہ همه سپاس و متنایش مر چناب مقدم
.... و الصلوة و سلام و درود و رحمت خاص او . . .

The commentary on the book begins on fol. 159^b.—

مشنوي را چونتو مبداء بوده . . . در نفحات الانس مذکور است
که سبب نظم مشنوي آن بود که چون چلپی حسام الدین که بعد از
فوست صلاح الدین . . .

fol. 194^b. The commentary on the fifth daftari.

Begins:—

جز بمصنوعی ندیدی صانعی . . . الخ قیاس بر دو قسم است اقتراانی
و استثنائی اقتراانی آنست که در وی نتیجه یا نتیجه نتیجه بالفعل
مذکور باشد

fol. 234^b. Begins the commentary on the sixth daftar:—

کر منی کنده بود همچو منی ... الخ منی اول بمعنی افانیست
امست و معنی نانی بمعنی مشهور امست

Other copies are mentioned in Rieu, p. 590; Sprenger, p. 494; and Pertsch, Berl., No. 775.

Lithographed at Lucknow, 1866, and at Cawnpur, A.D. 1876, with a dedication to the Emperor Shâh Jahân, which is not found in our copy. See also Stewart's Catalogue, p. 59.

Written in a rough Indian Nastaliq.

Dated the 17th Diqa'ad, A.H. 1110.

— — — — —
No. 75.

fol. 219, lines 18-19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

لطائف اللغات (فرهنگ مشنوي)

LATĀ'IF-UL-LUGĀT
OR FARHANG-I-MASNAWÎ.

A glossary to the *Masnawi* of Jalâl-ud-Din Râmî.

By the same 'Abd-ul-Laṭîf.

Begins—

الآن فرهنگیست مستعمل بر حال لغات غریبه عربیه و الفاظ
عجمیه عجمیه مشنوي مولوی معنوي ...

In the preface, the author says that, after a close study of twelve years, he compiled this glossary, with the assistance of one of his pupils, Maulawi Ibrâhim Dihlawi, after consulting several reliable Arabic and Persian lexicons, such as *Qâmûs*, *Sûlâh*, *Farhang-i-Jahân-Giri*, *Kashf-ul-Lugât*, *Madâr-ul-Afâdil*, and many others.

The words are arranged alphabetically.

The initial letters are according to Bâbs, and the final according to Fâls.

The following abbreviations are observed throughout, viz., ع for Arabic; ف for Persian; ت for Turkish, and من for Suryâni.

استشنا چیزی از جمله بیرون آوردن

The words explained are noted on the margin in red.

For other copies see Rieu, p. 590^b. The work was lithographed in Lucknow, A.D. 1877, under the title of *Farhang-i-Masnawi*. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Written in a careless Indian Nasta'liq.

Not dated, apparently 18th century.

— — — — —

No. 76.

fol. 184, lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$.

مکاشفات رضوی

MUKÂSHIFÂT-I-RADAWÎ

Another commentary on the *Masnawi*, by one Muhammed Ridâ
محمد رضا. See Sprenger, Oude Catalogue, p. 495.

Beginning of the preface of Daftâr I.

نه هر حمدی سراوار آمرنده کار جهان و جهانیان است نه هر
حامدی کامف اسرار ترانست نه هر مشنونی خوانی مشبوی دانست

In this short preface, the commentator says that, in his youth, while he was engaged in the service of his sovereign, the idea of writing a commentary on the *Masnawi* of Jalâl ud-Dîn Rûmî often occurred to his mind; so he compiled the present work in A.H. 1084, after retiring from service.

fol. 75^b. Begins the second daftâr.

مدتی این مشنونی ناخیر شد . . . الی اشاره میفرمایید بالکنه هر
چیزی را در ارثها بدرجۀ کمال از تدریج و امہال چاره نباشد

fol. 403^b-408^b. Index to the fifth daftār.

fol. 409^b. Begins the fifth daftār:—

و عده مفانح القلوب نزدیک ان خداست کلیدهای دلها

fol. 471^b-476^a. Index of the sixth daftār.

fol. 477^b. Begins the sixth daftār:—

کی بطور حوله من لم یطف .. طوف گرد چیزی گشتن

In the prologue, the commentator says that he compiled the present work in A.H. 1104, at the age of sixty-seven, during the reign of 'Alamgīr.

یکهزار و یکصد و چار از سنتین
بود از هجرت گذشته کاین حزاین
که بشصت و هفت عمر او رسید
وانچه مقصود دل او بد بدید

The MS. ends with the following versified chronogram:—

خامه تاریخ ختم او بنوشت ...
بدو معنی صحیفه افضل

A slip, attached in the beginning, bears the names of several other commentaries on the Maṣnawī, from which the author has taken his authority. (1) *Latā'if-i-Ma'navī*, by 'Abd-ul-Latīf; (2) *Tashīh-i-Maṣnawī*, by Muḥammad Ḥāfiẓ, composed in A.H. 1122; and *Mukāshifat-i-Rāḍawī*, by Muḥammad Rīḍā, compiled in A.H. 1084.

The above names are frequently quoted on the margin after the notes.

The text is introduced by the word *قوله* in red.

A note at the beginning of each daftār assigns the date on which it was commenced to be copied.

The colophon is dated, *Sha'bān*, A.H. 1206.

Written by Muḥammad 'Alīm-ud-Dīn bin Faṣīḥ-ud-Dīn al-Qanūjī

محمد علیم الدین بن فصیح الدین القنوجی

Ordinary firm Indian *Nasta'liq*, within coloured borders.

No. 79.

foll. 146; lines 11; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{4}$.

در مکنون

DURR-I-MAKNÛN.

By 'Abd-ul-Fattâh al-Husaynî al-'Askârî.

سيد عبد الفتاح الحسيني العسكري

Begins:—

الحمد لله الذي هدانا الى الصراط المستقيم الذي هو مرصاد
المحتقين العارفين الوالصلين الذين وصلوا بالله العظيم ..

A selection from the *Masnawi*, with short explanations of the same,
introduced throughout by the word در مکنون. Dedicated to
Aurangzib.

The name of the work is given in the following line —

نهادم نام این را در مکنون ...

'Abd-ul-Fattâh is also the author of a complete commentary on the *Maṣnawi*, styled مفتاح المعانی, which, according to A. Spienger's Cat., p. 492, was collected by his pupil, *Hidâyat-Ullah*, in A.H. 1049 = A.D. 1639. A copy of the مفتاح المعانی is mentioned in Ethé, India Office Lib. Cat., No. 1103.

A work of the same style, which is a collection of *Ṣūfi* sayings and anecdotes, composed in A.H. 1151 = A.D. 1738 by 'Azîz-Ullah bin Sayyid Asâd-Ullah al-Hâṣani al-Husaynî, is mentioned in Rieu Suppl., No. 21.

Written in fair *Nasta'liq*, within gold borders.

Not dated, apparently 18th century.

Scribe: — "محمد علي تهتوی"

No. 80.

foll. 146; lines 13; size $4\frac{3}{4} \times 2\frac{3}{4}$; 4 $\times 1\frac{3}{4}$.

The same.

Another copy of the same, slightly defective at the beginning, one folio containing only seven lines is wanting at the beginning, and the MS. opens thus.—

هم الغالبون — بعد هذا نموده مي آيد که جون سعادت ابدي
و دولیت سرمدی نامرد این خاکبای الخ

Written in **Nim Shikastah**, within gold borders.

Dated 29th Muharram, A.H. 1077.

Scribe **الله عتیف**

No. 81.

fol. 488, lines 19, size $10\frac{1}{2} \times 6$, $8\frac{1}{2} \times 4$.

شرح متنوی

SHARH-I-MASNAWI.

Another commentary on the difficult verses of the Maṣnawī, by Khwājah-Ayyūb Pāisā.

See Ethé, Bodl., No. 670, and Browne's Camb. Univ. Cat., p. 326.
Begins.—

بیشید لایھصی و نتای نامنثها مر ملکی را که نی وجود عنانق
در چلولکدّه وحدت نعمه موای اسرار احادیث و اخبار واحدیت
او منیت

The name of the author mentioned in the preface of this copy is **ابوی مولوی**. The work was compiled in A.H. 1120 = A.D. 1708, as will appear from the following versified chronogram on fol. 2^a —

نافع سرح مسوی مولوی
حلعت اتمام از لطف حدا
گفه تاریخس نگوس دل حرد
ظرفه سرح معوی حافظا

The explanations of the text are verified by quotations from the Qur'an and Hadis

fol. 2^a. Begins the commentary on the first line —

مسوی از یون حکایت مسکنید... الح مسوی خطاب عام است
و در تصدیر کتاب ناب طبق امساریست لطف سقدم علم البقین
و منش مزیع ب طریق و حفظ

fol. 140^b. Begins the second daftār —

مدتی این مسوی تا خرسند... الح وحه تا خرس بحصه حقیقت
انه مولانا در انساب آئندہ نصریح فرموده

fol. 226^c. The third daftār, beginning

ای صاء الحق عسام الدین سار... الح لطف بیار مربوط با مصراع
نابی نعیی بیار این سوم دفتر و هم تکیار بر اتمام

fol. 328^b. The fourth daftār, begins —

همت عالی تو ای مریعا... الح مریعی نالصم امید دامنه
شده.... یون حس حواهی حدا حواهد حسنه الح... روزی
حضرت مولانا در معی این مبقرمودد که حق تعالی خواست
پندگان خاص خود را

fol. 368^b. The fifth daftār, begins —

مه حسام الدین که بور اینم است... سفر بالکسر کتابیم و قلمانه

XII.

fol. 120^b. کتاب مرانی, or elegies.

Beginning—

دل منکسته که مرهم نهد دگر بارش
بیتیم خسته که از بای بر کند خارش

Some select elegies have been edited and published by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 564-576.

XIII.

fol. 124^b. کتاب ملمعات, or poems with alternate Persian and Arabic verses.

Beginning—

تو خون خلق بریزی و روی بر قابی
نداشت چه مکافات این گنه یابی

Compare Ethé's, Bodl. Lib., No. 681, ait. 10.

XIV.

fol. 128^b. کتاب ترجیعات, or refrain poems.

Beginning—

ای مرو بلند قامت دوست
وه وه که شمایلست چه نیکوست

Corresponding to the initial line of Ethé, In 'ia Office Lib. Cat, No. 1117, ait. 13, with the alteration of the word شمایلست, where it is جمایلست. Compare also Ethé, Bodl. Lib. Cat., No. 683, ait. 14. The usual beginning in other copies, ای زلف تو هر خمکانه کمندی, is found here on fol. 131^a as the beginning of the eleventh poem of the Tarji'ât.

XV.

fol. 134^b. کتاب طیبات, or pleasant gazals, in alphabetical order.

Beginning—

اول دفتر بنام ایزد دانا
صانع پروردگار حی تو انا

Fourteen of these *gazals* have been edited and translated by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xiii., pp. 445-467.

XVI.

fol. 203^b. کتاب بدایع, or ornate *gazals* in alphabetical order.
Beginning—

ایکه انکار کنی عالم دروینشانرا
تو چه دانی که هه سامان و سر سب اینشانرا

agreeing with Ethé, India Office Lib. Cat., No. 1124, art. 10, and No. 1126, art. 12.

Ten of these *gazals* have been edited and translated by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xv., pp. 541-554.

XVII.

fol. 236^b. کتاب خواہیم, or signets, in alphabetical order.
Beginning—

سپاس و حمد بی نایان خدا را
که صنعتش در وجود آورد ما را

Seven of these *gazals* have been edited and translated by K. H. Graf, in *Zeitschrift der D. M. G.*, vol. xv., pp. 554-564.

XVIII.

fol. 249^b. کتاب غزلیات قدیم. Arranged in alphabetical order.
Beginning—

ای یار ناگزیر که دل در هرای تست
جان نیز اگر قبول کنی هم برای تست

This portion begins with the *gazal* rhyming in ۴ and ends with ۵

XIX.

fol. 254^b. کتاب مقطعات, or fragmentary poems, arranged in alphabetical order.

instead of “مسیوم”. The beginnings of all the above three *ḥikâyât* exactly agree with those of the preceding copy.

This is one of the most valuable copies in the library, containing the autographs of Shâh-Jahân—

الحمد لله الذي انزل علي عبد الكتاب حرة شهاب
اللدين محمد صاحب قرآن ثانی شاه جهان بخط باقر پسر ملا میر
عليست

and ‘Abd-ur Rahîm, dated A.H. 1019. This is most probably ‘Abd-ur Rahîm Khân Khânân, son of Birâm Khân, the first prime minister of Akbar.

The above autograph suggests that the MS. was transcribed by Bâqar, son of Mir ‘Ali, but the name of the scribe at the end has been tampered with by some mischievous hand and changed to میر علی.

The date has been also changed into A.H. 944.

Written in a beautiful minute and clear *Nasta’liq*, within gold and coloured borders, with a small decorated heading at the beginning.

No. 94.

fol. 41; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6 x 3.

رساله هفتگانه،

RISÂLA-I-HAFTGÂNAH.

Seven *risâlas* by Sa’dî, wrongly styled on fol. 2^b as *رساله هفتگانه*.

Contents:—

fol. 1^b. Bisutûn’s preface.

1. fol 2^b. رساله اول در تقریر دیباچه.

رساله (دوم) در مجلس پنجمگانه — المجلس الاول

للمجلس، fol. 15^a; مجلس الثالث، fol. 13^a; المجلس الثاني، fol.

المجلس الخامس، fol. 18^a; المجلس الرابع.

3. fol. 23^b. رساله سوم در موال صاحب دیوان.

4. fol. 25^b. رساله چهارم در عتل و عشق.

5. fol. 27^b. رساله پنجم در نصیحت الملوك.

6. fol. 35^b. رساله نشم مشتمل برمه حکایت
اول سلطان آباقا خان

fol. 36^b. حکایت دوم تربیت انکیانو

fol. 39^b. حکایت سیوم ملک شمس الدین تازی

7. fol. 40^b. رساله هفتم در مجلس هرزل

Written in an ordinary Nasta'liq, within gold borders.
Not dated, apparently 17th century.

No. 95.

fol. 158, lines 14, size $8\frac{1}{2} \times 5\frac{1}{4}$, $5\frac{1}{4} \times 3$.

بستان

BÛSTÂN.

A very modern copy of the Bûstân, with occasional notes on the margin. The headings are in red.

Written in clear Nasta'liq.

Not dated, apparently 18th century.

No. 100.

foll. 94; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

شرح بوستان

SHARH-I-BÛSTÂN.

A commentary on the difficult verses of the Bûstân.

Begins—

ربنا لا تواخذنا ان نسبا او اخطأنا وصل علي نبيك الله ميگوند
 بعجز و ناداني در فهم الفاط و درك معاني عبد الواسع هانسوی که
 اگرچه الخ

By 'Abdul Wâsi' Hânsawî, عبد الواسع هانسوی, the author of the *Garâ'ib-ul-Lugât*, a glossary of Hindi words with Persian explanations, which was improved and re-edited by Sirâj-ud-Dîn 'Ali Ârzû, and of a Persian Grammar, printed 1851 in Cawnpûr. See Rieu, p. 1096^b.

For other copies see Sprenger, Oude Cat., p. 552, Ethé's India Office Lib. Cat., No. 1150, and Cambridge University Lib. Cat., p. 334.

On fol. 2^a, l. 11, begins the commentary on the Introduction. **بنام** **پسام خدائی که جان آمرید** ; on fol. 2^b the commentator says that in an old and correct copy of the Bûstân, dated A.H. 7⁰, the initial line runs thus.—

پسام خدائی که جان آمرید
 بحکمت مخن بر زبان آفرید

Chapter I., on fol. 12^a, II., on fol. 36^b, III., on fol. 48^a; IV., on fol. 59^a, V., on fol. 71^a; VI., on fol. 77^a; VII., on fol. 80^b. After this, contents run without any marked separation of the chapters.

The colophon runs thus —

تمام شد کتاب منرح بوستان . . . بتاریخ نجوم شهر جمادی
 الثانی در هنگامه افغان ابدالی

کاتبہ مولوی شیخ بیرمحمد
Written in a careless Nasta'liq hand.
Apparently 12th century A.H.

No. 101.

fol. 123; line 15, size $7 \times 4\frac{1}{4}$, $5 \times 2\frac{1}{2}$.

The same.

Another copy of 'Abdul Wāsi's commentary on the Būstān, beginning as in the preceding copy.

The MS. is much damaged and worn throughout.

Scribe, Muhammad Sādiq. محمد صادق

Dated, Shahjahanābād, the 21st Dīqād, A.H. 1203.

A note at the end says that the copy was made by the order of Mahārājah Jit Singh Bahadur.

Written in a clear Nasta'liq.

No. 102.

fol. 100, lines 14, size 11×7 , $6\frac{1}{4} \times 3\frac{1}{4}$.

گلستان

GULISTĀN.

This valuable and the oldest of all the copies of the Gulistān in this library, written in a very beautiful minute Nasta'liq, on various coloured and gold-sprinkled papers, is due to the penmanship of a good calligraphist of Shīráz, who calls himself Muhammad al-Qiwām al-Shīrázī محمد القوام الشیرازی

Dated, Rabī' II., A.H. 990.

Rieu, p. 602, No. 2951, mentions a copy of the Gulistān and Būstān, bound together, written by the same calligrapher.

ANUSCRIPTS.

